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COMFORT
FOR BELEEVERS
ABOUT THEIR
SINNES & TROUBLES.

IN A TREATISE SHEVVING.

That true Beleevers, how weake so-
ever in Faith, should not be opprest, or perplex
in heart; By any thing whatever befalls them;
Either in Sinne, or Afflictions.

Together with divers other comfortable Observa-
tions; Gathered out of that Counsell, given by
Christ to his Apostles: And in them, to all Beleevers.

In JOHN Chap. 14. Verses 1, 2, 3, 4.

By JOHN ARCHER, Master of Art, sometime
Preacher of *All-hallowes Lumbard-street.* London.

ISA. 57. 19.

I create the Fruit of the Lips, Peace.

LONDON;

Printed for Benjamin Allen, and are to be sold at his
Shop, at the Crown in Popes-head-Alley.

1645.

COMFORT

THE HERBERT

REPORT

TO THE

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TO THE READER.

COURTEOUS READER;



His Authour having some yeares before his death, writte, and given to some of his friends, for their helpe, and comfort, some **MEDITATIONS** grounded upon *Iohn 14. 1, 2, 3, 4.* Many desiring they were printed, conceiving them profitable for the Saints and people of God; there comming to hand one of the Copies, and that of some things more enlarged then the first Copie was, (yet by the same Authour to other friends) they are here presented to publique view, for a more generall good of the Saints and people of God. This Discourse is seasonable in this age, which is full of troubles, somewhat specially, (though alwayes usefull to Saints) the scope and drift of it being to shew [how that beleevvers should not be oppressed, or perplexed in heart, by any thing what ever befall them, either in sinne, or affliction] which subject is profitably

To the Reader.

fitably and comfortably opened ; directing to the use of Faith for ones advantage in these cases greatly ; and severall there pointed, some opened, some but named, which are worthy thy Meditations : Doe the worke this right ; as to conceive, had it been intended for the Presse, it might have been much otherwayes writ, but it was onely for speciall friends, and it is not purposely altered, though mistakes may be, and some are, which be pleased to mend (haply some may hereafter.) And if in this Discourse some thing at first view seeme strange to thee, (it being exprest perhaps in too plaine termes to passe with many,) yet neglect it not, nor judge rashly, but seriously consider the truth, and take the distinctions and directions given, that so thy faith (in all points) may be directed, to fetch in, by acting of it, such comfort as is intended to thee : surely for all those who are beleivers, (or shall be by another Discourse of this Authours upon *Iob. 6. 35.* helped and encouraged to beleieve) it is and will be (as their dutie, so) their wisdom to take in this counsell given to them by Christ, and here sweetly explained to them, with desire of which I leave thee, and it, to the blessing of God.



COMFORT FOR BELEEVERS ABOUT THEIR SINNE & TROUBLES.

John. 14. 1, 2, 3, 4.

1. *Let not your heart be troubled: yee beleene in God, beleene also in me.*
2. *In my Fathers house are many mansions; If it were not so, I would have told you: I goe to prepare a place for you.*
3. *And if I goe & prepare a place for you, I will come againe, & receive you unto my selfe, that where I am, there yee may be also.*
4. *And whither I goe, yee know, and the way yee know.*



THESE words are part of our Saviours last words, & farewell to his beleieving disciples; (as he acknowledged, saying: Yee beleeeve in God) even to the eleven; for *Indas*, was sent away by Christ, and hurried away by Satan: *Chapt: 13. 26. 30.* So that there were left onely the eleven; Now to them, Christ speakes these words: *Chapt: 13. 31. & Chapt: 14. & 15. & 16.* as a word of exhortation, and then prays *Chapt: 17.* and this was a very little while before his passion; as appeares, by that: *Chapt: 13. 33.* *Yet, a little while and I am with you;* that is, I am presently to be taken from you: So that its evident, that these words are part of his last & farewell words to his beloved and beleieving disciples, after that *Indas* was cut of, and seperated from them: For opening whereof we will consider.

The words
are part of
Christs last
words.

1.
The occasion
or ground &
for the co-
herence of
the words:

First the occasion, or ground, and so, the coherence of these words with the former; which is this; Our Saviour had discovered a close hypocrite; one, who ate bread with him, and was of his nearest society; not onely one of his followers, but one of the twelve, whome he had called to be *Apostles*: one who was never before discovered, or any hint by Christ, given of him, to any of them; in so much, that none of them suspected him; but rather, every one suspected himselfe: (*as Luke*, 22: 22. 23.) *John*, 13. 21. to 31. Again; our Saviour had told them that he was presently to be taken from them; *Joh*: 13. 33. and now they began to mind it, though heeretofore when he had told them, of it, they considered it not.

Allo, our Saviour added; that they could not come to him, whether he went, *John*, 13. 33. & made their state, in that point, as the common Jewes: & upon *Peters* reply, & his answer; which had comfort: *verse*, 36: that he should come afterward to him; he yet foretells his fall, which might hinder his coming to Christ afterwards, *John* 13. 36. 37. 38.

Yea, and that they all should be offended becaule of him, (*as Mark*: 14. 27) Now these things began to trouble their hearts, with feare & griefe: wherefore Our Saviour speakes to them, these words of my text, *Let not your hearts be troubled*.

Indeed; all of them, knew not as yet, the hypocrisy and treason of *Judas*, *John*, 13. 28. 29. but some of them, did know it; namely *John*, the beloved disciple: *verse* 23. to 27; & its likely by him *Peter* came to know it; however, they all should quickly know it, by the breaking out, and acting of his treason against Christ: Wherefore Christ armes their hearts against the trouble of it: This is the occasion, & ground, & coherence of these words.

2.

The parts; 2

1. The duty charged,

2. The meanes implied or expressed.

1.
The duty charged, is:
That their hearts, should not be troubled,

Secondly, consider the parts of them: which are two.

First, the duty charged by Christ on his beleeving disciples (*Let not your hearts be troubled*.)

Secondly, the meanes by which, he fenceth their hearts against this trouble: partly implied in these words; partly exprest, in the next words, and so along unto the 5. *verse*.

First, The duty charged by Christ; on his beleeving disciples: [*Let not your hearts, be troubled*]. Trouble in the flesh, he not only allowes but appoints them *John*, 15. 20. & *Chapt*: 16. 33. Through many afflictions, we must enter heaven (*Acts*: 14. 22.) but he would not have them be troubled in heart: The heart indeed may be toucht, & feeble

feele, when objects of feare or greife, present themselves; Christ himselfe was sensible of such things; and, without it, a beleever should become a *Stoickt*, or stock, & cease to be a Man; nor would it be any exercise, or triall of grace, if the matter of feare, and greife, were not perceived, and felt by the heart, for it then, was to them, as if there were no such thing; wherefore he would haue them be toucht, and feele the objects of feare and greife; but would not have an *inordinacy* in those affections; Which arose.

What kind
of trouble
is ment,
& what not.

Partly from the *excesse*; in that they were *to much* toucht & sensible, so that their *hearts* were perplext and disturbed, which appeared, both by the interruption of the exercise of their faith, hope, & peace; in that they did not so quietly and confidently cleave to him, when he was in his passion: but doubted; as: *Luke. 24. 40. 21.* As also it appeared by their being disinabled to *duty*, for their hearts were so opprest with heaviness, that they were so sleepy, as that they could not watch with him one houre: *Luke. 22. 45.* Now, its an *excesse* of affection, and an *inordinacy*, a surter, or drunkennes of heart; when the heart is so taken with a feare or greife, as that it cannot give its due to every one; and doe its duty in every kind to God & man, in the calling generall, and perticular.

This was an *inordinacy*, *in excesse*.

Partly there was an *inordinacy* in the *Object*; in that they feared, & grieved about what they needed not: For though they might be troubled, at Christs departure, as he was a man, and their friend, companion, maister; &c: [a good ground for a *morrell* greife] & as he was their Jesus: [a good ground for a *Spirituall* greife; in that they loved him, and so, his presence] Yet there was no ground, or cause to feare a *losse*, by his departure, or that they should be now totally left to the wide world; as if, all their safety, and comfort had bin entailed to his bodily presence; this trouble on wronge grounds and causes, he forbids: (as we shall see more fully heere after.)

So that, the meaning of this charge of Christ; is: that they should not be troubled with more feares, or greifes, then there was true ground, and cause for,; nor yet be so troubled with what was truly, as to hinder the exercise of their peace, hope, and faith; or to be so opprest, as unfitted to every duty to God; and man, in their callings generall; and perticular: All which: we may expresse in this: *An oppressing or perplexing trouble*: Hence: Learne:

Doct: DOCTRINE.

True beleevers should not be perplext in any thing.

True beleevers, how weake soe ever in Faith, should not be oppressd, or perplext in heart, by any thinge whatever befalls them, either in sinne, or affliction.

There cannot be weaker Faith, then this of the disciples; who had indeed, some little faith: but so little, as, sometime, it is called none: (*Math: 8. 26. with Marke. 4. 40*) & therefore Christ, did afterwards, upbraid them for their slownes to beleeve (*Luke. 24. 25.*) There cannot be a greater affliction; change, or losse; befall any, then this was: For Christ, was to be taken from them by a shamefull death; when they had enjoyed him but about three yeares, and some months; Now, what feares, of falls, & troubles, might they have, when Christ was taken from them, who was to them, more then an *hen*, to new *hatcht chickens*.

Againe they had one of twelve, of them, proved, a vile & rotten hyppocrite, who yet had so lurkt, as that they could never discover him.

Also, they had uppon them the guilte of much unfruitfullnes under Christs ministry, for which he had oft reprov'd them.

Also, they had either now, or presently after, the breaking forth of a base lust of pride, & ambition, for which, Christ had oft reprov'd them: Yet at the *passover* & institution of the *Lords supper*; they instantly fell into it againe: *Luke. 22. 24.*

Also, Christ had foretold them of a great, & fowle sinne, for the future; which, afterwards, the stoutest of them, should commit: namely *Peter*, to deny him thrice: Yea, & all of them, to beoffended at him (as ye heard before) Behould, a concurrency of all, at once, as can befall any beleever: a weake faith, an unparraleld losse, and change: unfruitfullnes under meanes which were now to be removed, many sinnes formerly committed, & sharply reprov'd: a returne & relapse into the same sinne againe, at present; a foresight, of a dangerous fall into a greivous sinne, in the future; a discovery at present, of a most close hyppocrite among themselves, of whome none of them had the least suspicion more then of themselves; Yet, Christ chargeth them not to be oppressd, or perplext in heart, with any feare or greife: Thus: *Gen: 45. 5.* though their sinne, in selling *Ioseph* was very haniuous containing profaines, For they hated him for his goodnes *Gen: 37. 2.* and envy, because of his Fathiers love, & Gods oracle

Oracle by dreames, of his preferment: which they knew, was a way of God, to reveale himselfe by: & barbarous murder was in it, toward Ioseph: & cruelty to their Father who so loved him: Yet he bids them neither to be greived, or angry with themselves: that is, so as to perplexe themselves, with greife or indignation.

FIRST REASON.

Because such trouble, ariseth from an evill roote, & cause: Namely ignorance, or unbeleeve: For, either they understand not, or beleeve not; the worke of God for them, in the three persons: The *Fathers* everlasting decree about them: The *Sonnes* union with them, & headship to them, & his meritts, & intercession: The holy *Spiritus*; inhabitation in them & office towards them to worke all their works for them, till he hath made them meete for glory: All which is expressed in the covenant of *Grace*; in which they be assured; that nothing shall befall them but for their good: that the corruption of their natures shall be so ordered & overruled, both before & after conversion, as that it shall end in, & turne to Gods glory & their eternall good; & that Christ hath made atonement for all sinne, past, present, & to come, (though it is gradually applied to them) in as much as all beleivers sinnes, were laid on him, or met in him as it is read, (on the margent) *Iſai: 53. & 6.*

1. Reason.

Bec: such trouble ariseth from an evill roote.

And that the *holy Ghost* shall dwell in them for ever, & they shall never fall away finally, & totally; but that the things which concerne salvation, & are better then the best things in the gloriousst hypocrisits, are wrought in them: *Heb: 6. 4. to 10.*

I say: these things are not understood or not beleaved; or else, they never could be oppressed with any feare, or greife; so that, it ariseth from an evill roote: and therefore should not be in true beleivers.

SECOND REASON.

Because such trouble hath evill effects uppon beleivers: Namely. First, Its troublesome to Gods heart; as a friends trouble, is to his friends; for every beleever, as he is *Abrahams* sonne, so he is Gods friend as *Abraham* was: *Iam: 2. 23.* a friend to God the *Father*: So to *Christ*: *Iohn. 15. 15.* So to the *holy Ghost*; as appeares, by his dealing with them: in that he comes into them (and he onely immediatly; for *Christ*, & the *Father*, dwell in them, onely by & through him) I say, he comes into them, to dwell in them: to reveale secrets to them. *1. Cor: 2. 9. 10* and is greived when they doe amisse *Ephes: 4. 30.*

2. Reason.

Bec: such trouble hath evill effects as:

I.

It troubles Gods heart.

2.
It frustrates
Christs
worke in a
great parte.

Secondly, It frustrates *Christs* works, in a great parte; for *Christs* works, tend not onely to save beleivers from hell, when they dye; and at the day of judgment; but also for present, to carry them through this world: with out all *oppressing*, or *perplexing feares* or *greife* *Luke. 1. 74. 75.* hence, said to be called to peace, *1. Cor: 7. 15. & Phil: 4. 6. charged to be carefull in nothing*: for since beleivers be in good tearmes with God; and have Christ for their head; & *partake of divine nature. 2 Pet: 1. 4.* and are clothed with Christs righteousness, & are Gods sonnes: Christ hath so wrought: that as God & Christ are in heaven, in an vnmixt, and undisturbed state of ioy: so should beleivers be in a measure; so that, though they be toucht with troubles, yet they should not be borne downe by them, as they be led captive by sinne, but no sinne raignes in them: & as there is a *seede of God in them which finnes not 1. John. 3. 9.* so their may be a touch of trouble, but not a subduing by any trouble: this hath Christ prepared: now whilst they attaine it not, they doe frustrate Christs worke for them.

3.
It unfitts for
their Christi
an service.

Thirdly, It unfitts them, for their Christian service; which is to *eat the holy things, & keepe a continuall feaste*, all their life long: *1. Corinth: 5. 7. 8.* that is: to feede by faith with ioy continually, on the righteousness passion & merriits of Christ: which were typified by the holy sacrifices & feasts: Now, as *none that were sad, were to eat of those things: Deu: 26. 14*: wherefore *Hanna* ate not: *1. Sam: 1. 7.* so none doe so enjoy Christ, and his good things, as they ought, who are perplext with any sinne or trouble whatsoeuer; they doe not as becomes beleivers in Christ.

4.
It brings a
Consumption
on upon the
spirituall
strength:

Fourthly, It brings a consumption & weakenes upon their spirituall strength, (even as it doth on the natural strength) for, as *the joy of the Lord*: (that is, ioy in the Lord Christ) *is our strength: Nehe: 8: 10.* and *strengthens loynes, as a girdle doth: Psal: 30. 11.* So, is sorrow and feare, our weakenes; & doth disinable to every worke; it puts the soule out of joynte, so that it cannot doe.

5.
It casts an
evill report
on God.

And as joy, is as oyle to wheelles, or wind to sayles, or wings to birds, so sorrow & feare, are as waights, which depresse; or as fetters, which manacle, & make weake & unable to doe; such oppression contracts & streightneth the heart (as joy doth enlarge it) & maks it listles and unwilling to any worke; as weakenes of spirit doth the body.

Fifthly, It casts an evill report on God: for its language is; that either Gods *providence* is not in & over every thinge, which beleivers doe,

doe, or befalls to them; be it sinne or sorrow: or elce God overrules and orders it not, the best way for them; for if it were so; how could they be opprest?

Sixty, It gives occasion to the corruptions of beleevers, and to the Divell, to send forth divers filthy fumes of impatiency, and discontent, & pride, & envy, & unbeleeve; & to hinder our submission to God: for if, the heart be opprest, it cannot so submit and be quiet, as becommeth:

This is of use by way of *Information*, to such as are not beleevers, and are prejudiced against the way of *faith & holines*, with this; that its a sad state, and they must for ever bid adieu to all mirth, when once they embrace that way:

Now, I confesse that many beleevers, give too great an occasion & confirmation to this cavill, and it is an aggravation of their folly in such perplexities, that they strengthen the ill opinion of the way of Faith, which the world hath; but let all unbelevers, and unholy ones know; that the way of faith & holynes, is the onely state of joy and quietnes, and that in it onely, is the heart armd against all sorowes & feares; yea, it is contrary to it, and a sinne for any in it, to be opprest, or perplext, with sinne, or sorrow, or feare whatever; where as it is a duty for unbelevers & unholy ones, to *mourne & cry*, as *Iam: 5. 1.* and it is their *madnes*, and folly to laugh and be merry *Eccle: 2. 2.*

Indeed faith, at first, sadds the heart, more then any thing, because it lettis in the Spirrit of bondage, and presents the reallity of sinnes evill and Gods wrath; but it heales againe the wound, & gives sollid & everlasting grounds of peace & joy; and the *Spirrit of bondage*, never returns againe *Rom: 8. 15.* Sometimes they may fall into trouble by *Satan*, & their owne unbeleaving Spirrits, but its a groundles trouble, & but a dreame of bondage; in truth by the Spirrit of God, they never are againe led into bondage; but now, the unholy unbeleever, is ever a child of sorrow & feare, though he be for a while senceles of it; as a stone which lyes up in the bladder, though it be not felt, yet it growes and falls downe at last into the neck of the bladder, and torments and kills; Sorrow and feare, is their duty & their due, & they shall have it; yea, though they are elect, yet being unbelevers, they shall be *prickt at the heart*, and have a spirrit of bondage, before they can be saved; but the beleever may and ought, never to be opprest or perplext:

6.

It gives occasion to corruption and the Divell.

I. Use.

Of Information to them that judge the way of faith a sad state.

Faith at first sadds more then any thing.

2. Use.

For exhortation, not to be perplex with sinne or sorrow.

God may leave beleev-ers, to greater falls and finnes (for the matter of them) then many unbelevers: Yet with greater difference.

Godly sorrow becometh belevers: Yet they are not to be perplex or troubled, with any sinne. change or losse. nor imaginary losses.

An enforcing the exhortation

This, is especially for *Exhortation* unto true beleevers, how weake & little soever, their faith be; that they would not be oppressed, or perplex what ever sinne, or feare, or sorrow, by any change may befall them: nor raise false & groundlesse feares, & greifes to themselves: I acknowledge, that God may leave beleevers to greater falls and finnes (for the matter of them) then many unbelevers, (though yet there is a greate difference; the one, sinning with his whole heart, and the other having a *seede in him* which sinns not 1. *John*. 3. & serving Christ *with his mind*; & sinne, but *with his flesh* *Rom* 7 25.) Yet I say; for the outward bulke of sinne, a beleever may have as greate, and greater then some unbeleever. As *Dauids* pride in numbring his people against counsell; & in adultery & murder; were as great and greater then *Sauls* not staying till *Sammuell* came; & sparing some *Amalekites*; for which, God rent the kingdom from him; Yet, belevers should not be perplex with any finnes; Godly sorrow and true shame becomes them, & till they have it, God will not owne them; but so to be perplex, as is before described, they ought not to be: So, neither with any change or losse, which God brings uppon them, should their hearts be oppressed; For, if not with sinne, then much lesse with losses, should they be troubled.

So neither should they trouble themselves with surmised & imaginary losses; as belevers for most part; doe in all their troubles, they either thinke that to be, which is not; or that it is, much greater then it is: this is usually the *Spring* of all their excesse in greife & feare: thus the disciples thought, when Christ should goe away in body; that all their hope & helpe, was gon; whereas indeed, Christ with drawing his bodily presence, made way for all their hope, & helpe: Thus *Jacob* thought when *Ioseph* was lost; that he was dead; where as in that his absence God prepared greater good to *Jacob* by *Ioseph*, then he ever else could have had; & more advantage to *Ioseph*: Belevers judg Gods dispensation by sence & carnall reason; & not by faith; & God carries things in contraryes; & usually layes foundations of greatest good & comfort, in greatest appearances of the contrary (as we shall see heereafter) therefore they feare what they needed not, & grieve for what is not, & trouble themselves with mistakes, & so cause passions to swell up to inordinacy, & overflowe the heart: Now I exhort beleevers not to doe thus, but to take heede, of perplexing feares and greifes, & of fearing & greiving on their owne surmises & dreames; & mistakes, takeing things for that which they are not, or for much worse

worse

worse then they carry with them ; this is a *dronkennes*: Passions increase your darknes of mind, & your darknes of mind increase your passions: and whilst by these inordinacyes your soules are darkned; *Satan, the prince of darknes* gets in, & captives you miserably: Wherefore consider that this charge, *not to be troubled in heart*: was given by Christs owne mouth, & that, not only to the eleven beleieving disciples, but in them, *to all that shall beleieve through their word* (as his prayer was; *John. 17. 20.*) & it was given to you, when he was neare his death; and pressed with large arguments & exhortations, throughout this *Chapt.* & the next: which argues, both the great consequence of this duty; & Christs desire that ye should observe it; in that, he spent so much tyme about it, when he was at point of death, & had so much to doe himselte; and also the great love of Christ: who would so vehemently mind our quiet, then; when he was entring uppon his owne horrid *Passion*: Had Christ, when he was about to dye for you, commanded you an heard thing, would you not have done it; how much more, when so earnestly he chargeth you, *not to let your hearts be troubled* whatever befalls you?

The Second Part of the Text is: The meanes to fence Beleevers hearts agt. Trouble. Which are partly implied, and partly expressed.

Thus much for the First part of the text. The duty exhorted unto.

THE SECOND Part of the Text, Is.

The Meanes by which, he fenceth their hearts against this trouble; which are partly implied, in these first words: *Let not your hearts be troubled*; And partly exprest in the following words.

FIRST MEANES.

Which is implied, in these words (*Let not your hearts be troubled*) Is; that *beleevers* put themselves under the command, & set it before them. & labor with themselves, to keepe from the trouble of heart forbid: So much, Christ implies; when he layes the command before them; saying, be not troubled.

I.

Meanes implied,

Is that beleevers put themselves under the Command.

Gods words are operative aswell as *imparative*: they carry a power to doe that, which they command *beleevers*: as in the Creation: *let there be light, & there was light*; and though it is God which helps, Yet he will have *beleevers* bestir themselves; he helps in & by, their putting forth themselves [*up & be doing, & the Lord will be with you*] For beleevers have an understanding; & a will; & a principle of grace; which God will have improved, that none of his gifts may be in vaine; & in the use of them, he comes in: he is the *Creator*, & applies himselte to every creature according to its nature, so as to improve and not to destroy it.

Gods Commands are operative.

Wherefore he helpes reasonable creatures in & by their use of reason & will; and Grace by the exercise of Grace: Wherefore beleevers, must bestir themselves to keepe of, & get of, *trouble of heart*: Ye must not, as some in an ague, who when the fitt is comming, run to the fire, drinke, stretch themselves, & help on the fitt; but ye must shake of sloth, & striue against it; trust not to your owne indevors, but yet indevor: Consider & provoke your selves.

Affections of feare & greife, are as winds to a shipe: which a well ordered judgment, should raise, & lay, & manage, as is best: ye must therefore, as *Psal. 42. 5*. consider the reason why ye are troubled (this is to find out the cause of the disease) and then ye must consider the *reasons* against the trouble (this is to find out the remedy of the disease) and then ye must provoke your heart, to use the remedy and quitt the passions:

2.

SECOND MEANES.

Meanes implied:

Is to gather up grounds of Comfort

Which is also implied: (in the latter part of the first *verse*, & in the following *verses*;) being indeed, the general scope & summe of them all: *is to gather up & present to our judgments, grounds of comfort*, which are stronger then the grounds of our present trouble; For it is comfort, that is the onely Antidote against trouble, joy may be with out trouble, as a wall about a citty, though there be noe enemy: But comfort supporteth and guards against trouble, as a bulwarke doth against an enemy.

Comfort by the holy Ghost, immediately What.

Now nothing can comfort the heart but it is either through a sence, by a presence; as when the husband present, comforts the wife who is in some trouble; Now thus to comfort beleevers, is the immediate worke of the *holy Ghost*, & his presence; it is not any worke of the beleever:

Comfort discursive, what.

Or else the heart is comforted *discursively*; when such strong things are presented by the understanding, as weaken, and exceed the causes of trouble: As when the wife is comforted by considering hir husbands love, his promises, faithfullnes, ability to right hir &c, though now absent from hir. Now this is partly the *holy Ghosts* worke; whilst he irradiates & enlightens the grounds of comfort, & assists us in acting on them; Yea, & sometimes putts fresh grounds before us; And partly, it is our worke, whilst we use our memory & judgment & will, to consider of them: For as in rayeing, so in suppressing passions, we must use our faculties, to present grounds stronger then those of our passions, & so to comfort the heart, & allay the passion.

Partly the holy Ghosts worke-

Partly ours.

Thus

Thus Christ, layes before his disciples, diverse grounds of stronger comfort; then they had any of trouble: as *Himselfe*, (*beleeve* saith he, *in me*) that is in his person, merrits, &c. *verse* 1. So the end of his going away which was for their good: *verse* 2. 3. So their knowledg of all this, that he put them not on blind hopes, but on what they knew, & knew to be so: *verse* 4. Wherefore ye are but miserable comforters, like brooks of water dried up by drought, or frost, to thirsty passengers, If so be, ye present not grounds of comfort; & those stronger then grounds of trouble be; But muster together, the scattered grounds of comfort in Scripture & experience: especially such as are most proper to the trouble ye conflict with: & lay them before you, & consider them: This is a meanes not to be troubled.

And thus much for those meanes, which are implied in the text.

THIRD MEANES.

Which is expressed in the text; *Is to beleeve in Iesus Christ*, which is illustrated by its antecedent, & preparative: *their beleeving in God*; this is expresse in the text; wherefore we will insist on it more largely: and first explaine its meaning: Ye doe *beleeve* in God: (the indicative moode) & doe *ye beleeve in me* (for the word may be indicative, or imparative) for, if it were both imparative: he would repeate the word *beleeve* but once: & so if both were imparative; & it is an *hebraisme*: in the first part: a particule of similitude is understood: as ye *beleeve* in the Father so doe it in *me*, as *verse* 19. I live, and ye shall, that is; as I doe: ye shall. He directs them to *beleeve* in himselfe, as they did in God; not so much, in respect to himselfe, as his due, & their duty to him, (though it be so) but in respect to them, as a special meanes & helpe to them, against trouble: *As*, if he should say *though ye beleeve in God*, & that will helpe you some what, against trouble: yet proceed to *beleeve in me* also, for this will helpe you much more: Now by *beleeving in God*; he meanes, the Father, not excluding faith in Christ: as by *beleeving in Christ*: he excluds not faith in God the Father, & holy Ghost also: but by *beleeving in God: the Father* is ment: the faith they had before Christs incarnation; which is called *beleeving in God the Father*.

First because though; they had some knowledge of, & respect to, the *Messias*, yet it was so darke, & with such want of distinct knowledg of him, as that it may be counted, as if they had not knowne him, but *God onely*, therefore the disciples hitherto, were said to have *askt nothing in his name*; they did not understand so much of him; so, their Faith was rather in God, then in him, For how could they

3.

Meanes
express:
Is to beleeve
in Christ
as, in God.

To explaine
it:

Beleeving
in God,
What.

why ment
of faith,
before the
incarnation

believe in him, of whome they had not heard?

Secondly because till Christ, did come, & finish the worke : he was but the *Fathers promise* ; & so the faith which lookt on him, was footed onely on God the Father, inasmuch, as there was nothing of Christ, but God the Fathers promise : and so, it is fitly called, a believing in God.

Believing
in Christ
What,

Now by *believing* in Christ ; is ment the faith, which is since Christs incarnation ; which is called *believing in Christ* ; both because he is now clearly knowne in his Person, Natures, Offices, Works, Merits, which all are such as may be beleaved in ; as also, & chiefly, because he is come, whome the Father promised ; & so now, we beleieve not in the Father for him promised, but we beleieve in him whome the Father promised. Before we beleaved in God the Father, who promised a *Redeemer* should come ; but now we beleieve in Christ, who is come, & hath *redeemed*.

Now these disciples, are directed to beleieve in Christ ; not, because they had not at all, done it yet ; for they had faith in Christ before now : but because, as yet ; their knowledg of, & faith in Christ ; was but darke, & weake : they had but slender & general knowledg and faith of *him* : Wherefore they are directed to increase their knowledg and faith in Christ ; as a meanes to keepe them from *trouble* of heart :

Faith a notable means
against trouble
& how.

It presents
grounds of
Comfort.

So that one notable meanes to fence the heart *against trouble* ; is faith : For though it is reason which by discourse comforts & so cures trouble (as ye heard before) Yet it is Faith which presents to reason, those grounds of comfort ; Without faith, reason oft cannot see any grounds so strong, as those of trouble ; but Faith shewes them : as that which the eye, cannot see, being far of ; a prospective glasse, shewes plainly : Wherefore the *comfort* which *believers* had by discourse, it is called *the act of faith* Heb. 11. 17. 19. 24. 26.

greater then
any of
Trouble.

Now faith presents greater things then any of those which trouble us : It presents Gods being our God ; his eternal love ; his ordering all things for the best : his kingdome & glory, *as ours*, 2. Cor. 4. 16. 17. 18. though these things be absent & far of, yet faith makes them Present, and nigh : (as a prospective glasse doth) & it shewes them, in their life & glory, by their owne proper colours & shewe : and not as in a picture : For it shewes them *in a glasse* : 2. Cor. 1. 18. in which, we see a thing by a presence with & by its owne species & colours, though not directly but by reflection ; Whereas in a picture ; wee see not a thing present, nor its life, nor by its owne, but by other colours and species ; Wherefore, as a thing scene in a glasse, affects more, then

With the
best view.

seene in a picture; So Faith shewes the most glorious things, most gloriously: & so exceeds all grounds of trouble.

Againe: faith shewes things, with more certainty, then any thing else can; Reason, and Sence may be deceived, because grounded on man; and Satan oft deceives them both: He deceived *Eves* reason in innocency (for she is said, *to be beguiled*) because she fled not to faith: But faith is grounded on God, & so, is as sure as God is: Wherefore nothing can give such strong grounds of comfort, as Faith: and no faith, like faith in Jesus Christ: And that for these *Reasons*.

Most certainty.

Faith in Christ gives the strongest grounds of comfort, For divers Reasons.

FIRST, Because it gives more boldnes towards God, *Ephe. 3. 12.* the word translated boldnes, signifies an appearing in glorious liberty, lifting up the face & having liberty of speech & an undanted or open & uncovered face. as *2. Cor. 3. 18.* not onely as opposite to *Moses* under the *Law*, whose face was covered, to shew obscurity and hiddennes of his *Ministry*: or opposite to convicted persons, whose faces are covered for shame, but also it is opposite to that abashment which is in holy *Angels. Isa. 6. 2. 3.* exprest by *covering their faces*, and all this because they have *accesse* or a *manuduction* by Christ, he leades them by the hād to God, & therefore they come with all boldnes, whereas *Adam* was shut out of *Paridise* & *Israell* at *Sinai* stood asarr off, & trembled, but beleevers by Christ come nigh with boldnes, & faith in Christ gives this boldnes upon these Sixe grounds.

I. Because it gives more boldnes towards God.

Upon sixe grounds.

First, It presents them *nearer* to God; in that they by Faith, are made one with Christ, who is Gods natural Sonne, & so they come to a nearer Sonnship, then is obtained onely by *Adoption* or *Creation*: which the *Angels* have; & *Adam* had in innocency; as a woman married to a *Kings* natural Sonne, is in a nearer relation, then one onely adopted; because she is one with his natural sonne: thus, *John. 1. 12. prerogative to be Gods sonnes*, By faith in Christ, may be ment, that they have a nearer sonnship, then any that are created, or barely adopted (though beleevers be also adopted, & regenerated) because they be one with him who is Gods natural Sonne: Thus by faith in Christ; we are nearer in relation to God, & so have more boldnes: For it is nearenes of relation, which gives boldnes: A Sonne is bolder then a Servant, & a lawfull Sonne then a Bastard.

I. By it thers nearer to God.

Secondly, faith in Christ, presents God, nearer to them: For it shewes them God in their owne nature; God whome they may *see, heare, handle*, 1 *John. 1. 1. 2.* And so they may be more familiar and bold: For it is likenes, or nearenes of nature which maks bold.

2. By it God is beheld in their owne nature

3. By it
thers hold
laid on
Justice as
well as on
his Mercy.

Thirdly, By faith in Christ; there is hold layed on Gods *Justice*, aswell as on his *Mercy*; God in Christ; is just, & a justifier of the beleever: *Rom: 3. 26.* that is: he doth not onely declare his mercy in a free pardon of sinne, but he also declares his justice, in a full satisfaction for sinne; Wherefore as by Christ, beleevers may plead with his mercy, So they may also with his justice; in that there is not onely a way opened unto mercy, but, Christ hath merited & of justice purchased divine favor; for he hath satisfied the Covenant of Works, both in suffering what was due for its transgression, & also in fullfilling of its righteousness, & all this on their behalfe, & for their use, who beleve in him; So that, whatever boldnes, an *Angel* that stands, can have; or *Adam* could have had, if he had stood righteous, by vertue of Gods Justice, & the Covenant of Works; all that boldnes through Christ, a beleever hath; because the Covenant of Works, is in Christ, kept by him; & so, the Lawes righteousness, is fullfilled in us, through Christ; who beleve, & shew our faith, by *walking after the Spirit, & not after the Flesh: Rom: 8. 3. 4.*

It holds God
by both
hands.

Inasomuch that beleevers in Christ, may appeale to Gods Justice, aswell as to his Mercy; and hold God by both hands, having as cleare a title to him in justice, as in & by mercy; holding their interest in him, by vertue of his Justice & the Covenant of Works, aswell as by vertue of his Mercy and the covenant of Grace; for allthough to belevers in their owne persons, its onely grace & mercy, and justice with a covenant of works, cannot stand with a covenant of grace, & mercy; Yet in a person of another, who undertakes for them; both may concur; he may satisfie justice, & meritt mercy: which cannot but give greate boldnes.

4. By it
thers an ac-
cess to Gods
holynes.

Fourthly, By faith in Christ, there is an *accesse* with boldnes to Gods *holynes*: holynes, is the brightnes, & beauty of God, which dazzles the eyes of the bravest creatures: *Isa: 6. 2. 3.* the *Seraphims*, not onely cover their feet, because they are base, being creatures made of nothing but they cover their faces; even their best excellency; which is their perfect righteousness according to the covenant of works; compared with Gods glorious Holynes; for therefore he is thrice called *holy*; not onely to shew *Trinity of Persons*, but gloriousnes of *holynes*, as *Exod: 15. 11.* with which *holynes*, their perfect righteousness, is abashed; & so they cover it; Wherefore *Iob. 4. 18.* repeated againe, *Iob. 15. 15.* he is said to *put no trust in his Saints, or Servants*; that is his *holy Angels*, as the next words explaine; who are by a figure called the *heavens*, because

Iob. 4. 18.
with *15. 15*
explained.

because they are the inhabitants, of the heavens: which *Angels*, or heavens inhabitants, he *chargeth with folly*, & *they are impure in his sight*: Now this cannot be ment, of the Divils, who fell; both because; in *Chapt: 15. 15.* he speaks of them in the present tense; that they now are *his Saints*, & now are, *the heavens*, that is inhabitants of heaven, which the Divils, now are not; As also, because in both texts, mans basenes, is inferd much more; in the following *verses*, which implies that he speakes of such as are better, & lesse impure then men; which Divels are not: For the conceiving this therefore: Consider that although God hath tyed himselfe by a covenant of works, to accept of, and reward, such a righteousness, as shall fully answer that covenant; which righteousness is found in *Angels*, and they are accepted and rewarded in justice, according to the compact twixt God and them; so that, not in justice, or dispeasure, doth God find them impure, or charg them with folly: Yet the Holynes of God: which is an attribute by which God, seperates himselfe from every thing else, & is devoted to himselfe, to seeke himselfe, & love himselfe above all (for holynes is a separation from all other things with a dedication to some one thing) this Holynes of God, was not satisfied in the righteousness of the covenant of works, which was in *Angels*, but desired an higher righteousness; even such an one, which might be Gods owne righteousness, a righteousness done by one that should be God, aswell as a creature, that so, a meere creature should not boast, but God might have the glory, & be the worker of that righteousness, & so, it might tast full to his paller, inasmuch as himselfe was in it, the worker of it, in a created nature, joyned to the God-head; which is in Jesus Christ;

For the conceiving of which, Consider.

What holynes in God is.

Which was not satisfied in Angels.

But is in Christ.

Now, compared with this, the righteousness of *Angels*, is impure, & *folly*; though, to justice, through a covenant of works, it is satisfactory; insomuch, as they may be justified by it, & yet God, behold it, as a lowe & poore thing in comparison of what Christs righteousness is: which Holynes of God, they considering, they also are ashamed of their righteousness, & *cover their faces*: But now, by faith in Christ, wee pertakeing of Christs righteousness, which is Gods, & so, doth fully reach, & answer his holynes, aswell as justice: we come into his presence with *faces uncovered*, or undanted, as ye had before, the words expounded *Ephe: 3. 12. & 2. Cor. 3. 18.* not onely in regard of a just, but though he be an holy God, open face; not onely expressing, the remove of obscurity, & shame, but also of that abashment in *Angels*; for wee have Christs righteousness which is better then

Angels, & gives boldnes with Gods *holynes*, aswell as with his *justice*: The full conformity to the law, & the absence of all sinne, gives boldnes with Gods *justice*, by vertue of the covenant of *works*: which *Angels* have, & beleevers also have it by Christ his righteousness; but, there must be a righteousness of Gods owne working, in which, he himselfe onely is, which must give boldnes with Gods *Holynes*; which the *Angels* have not, but beleevers have in & by Christ his righteousness: which cannot but give the greatest boldnes.

5. By it
thers unlimited
expectation
from God.

Fifely, By faith in Christ; there are raised unlimited expectations from God; For whilst that God is set before us, married to our nature, and in our nature, working righteousness, makeing attonement for Sinne, meriting blessednes for us; what may we not expect? what Sinnes are to great to be pardoned? what blessednes, or love so high, as may not be conveied to us?

6. By it
thers set up
a mediator.

Lastly, By faith in Christ; there is set up for us, a middle one, or *Mediator betweene God & Us*, who equally pertaks of Gods nature and ours, & so, is equally interested in both; whence cannot but arise much boldnes; for twixt God & us, there is such infinite distanc as that, although there were no breach, yet there could not be such boldnes, & free accessse, as now is by one who is a middle person betweene both, therefore, it is not a mervaille, that popish faith, yeilds so little feeling & comfort, since they make so little use of Christ.

Thus in these sixe respects, Faith in Christ gives great boldnes towards God, & so, the stronger grounds of comfort: which is the first reason.

2.

Reason.
Bec. Faith
in Christ,
joynes the
Soule to
Christ, the
fountaine of
all Comfort

SECONDLY, Because Faith in Christ; unites & joynes the Soule immediately to the Spring & fountaine of all comfort; For faith emptyes a man of himselfe, & takes him of from every thing in the world, & joynes him unto, & makes him one with, Jesus Christ: Faith not so much gives an union with the promises & word of God, as with the Sonne of God, Jesus Christ: Wherefore *beleeving*, is called a *receiving him* *John. 1. 12.* & they are said to be *rooted & built up in him, stablished in the faith Colos. 2. 7.* It is a mistake to thinke that faith layes hold on, or joynes to, the word or promise immediately and first; for there is no promise which pertaines to any, untill they are one with Christ: as appeares by this, that all the promises are Christs, even his owne, & his alone in the first place; all the treasury was on him onely bestowed by the Father: *Gala. 3. 16.* not to many seeds, but to one; & that was Christ onely: as to *Abraham* onely, & so to *David* onely

Not first on
the promises

All promises
made in
Christ.

onely were the promises made : therefore, it is said of *Abraham*, that he had received the promises : *Heb. 11. 17.* he & he onely : and the sure mercyes are called *Dauids* : even so, are all the promises, Christs onely ; who was represented in those men whome God singled out, to make the promises unto : and therefore Christ is the *testator*, who dyes, by his death to ratifye & make good the promises : *Heb. 9. 16. 17.* which implies that the promises were his proper possession , in which he onely was seized & instated, or else he needed not have died, to confirme the bequeathment of them to others : and therefore also ; he is called the *Covenant of God* with beleevers : *Isa. 49. 8.* because , not onely his *person*, was the maine of the Covenant, (inasmuch as it is a Covenant of *Persons*, aswell as of *Graces*) but also because, all the promises of the Covenant ; are *his* and in *him*, & through *him* onely to be conveyed to beleevers ; even as all the promises were intailed to *Isaac* ; and put in him *Heb 11. 13.* and therefore it is, that the samme of all promises, even that of eternall life , is said to be *made before the world began. Tiims. 1. 2.* that is before all time, & so from everlasting ; for, whatever was before all time ; must be eternall & without begining.

Before the
world begā

Now, this is not called a purpose, for that , one may take up in himselte , without another ; but a promise ; which ever supposeth another distinet person : which was the second person in *Trinitye*, to whome the Father promised ; that he becoming *incarnate*, should inheritt such and such things ; and though his *incarnation* through which he was to inheritt all ; were not in act, from everlasting ; yet in as much as his *person* was, which was to be *incarnate* ; the promise might be made to him, but could not be made to any creature, inasmuch as it was not a person subsisting from eternitie : but now ; though the promises be all his, & made onely to him in the first place, and ranke ; yet, through & by him , they descend also to others ; so that , though they be onely to him, in the first place ; yet they are not onely for him : as the promises to *Abraham*, & *David* ; were not onely for them , but for them , & their seede : and the promises which *Isaac* was indowed with, & were onely in him ; were not onely for him , but for him & his seede ; but yet they were their seeds by descent.

Yet to be-
leevers also
but, in him.

And in the Second place ; even so, the promises are not onely for Christ, but for *him*, and *his* ; namely all the *Elect* , whome God

chose in *him*, & gave to *him* to be his offspring, & spowse; & so through and from him to be indowed with all the riches of the promises: though God loved, & chose them all, to enjoy the promises, yet in Christ, & through, by, & for him, to inherit; *Ephes. 1. 4.* he did not choose us, with him, but *in him*: Wherefore, as the *Isralits* must come to enjoy the promises, not by laying hold first on them, but by being *First borne* of *Isaac*, & having that union of flesh, with him: And as a woman hath right to the mans estate, not immediately, but by being first made one with him: even so, must people be first of Christ, married to him, borne of him, drawne out of his loynes: which is *by beleaving*. (therefore borne of God, & beleaving, are conjoyned *John. 1. 12. 13.*) before they can lay hold of, or claime title to, any promise.

The Cove-
nant of grace
made with
Christ, and
in him, to
his seede.

For, as the Covenant of Works was made with *Adam*; & in, & through him, with those who came out of him: So the Covenant of Grace, is made with Christ (therefore called the *Second Adam*) & in, & through him, with all that come out of him, & by faith are borne of him: and it is more necessary to be first made one with Christs person, before we can have claime to the promises: then it was to be one with, & of *Adam*, before we could inherite from him; because the promises of Grace, are more confin'd first to Christs person, & that without the person of the *Elect*: then the Covenant of Works, was to *Adams* person, without respect to his offspring; For *Adam* & his offspring were onely considered in a priority of time and order, differing: *Adam* before them; but not in different state of dignity, or favor with God; wherefore *Adam* did noe more then they did in, & with him: but Christs person is more excellent, and more loved of God, then beleevers; & did more for to enjoy the promises then they: his Person, becomming *incarnate*, clayming them as due, and meriting them for the *Elect*: Therefore much more must it be, that we must first lay hold on Christs person before we can, on any promise; then we need be borne of *Adam*, before we can have title to any of his estate.

First faith
on Christ
first, then
on the pro-
mises.

So that, it is a dangerous error; not to pitch by faith, on Christ, first; and then in the second place, on the promises: Christ, in his Person, Natures, Works, Merits, must be first layed hold on: Indeed, it is true, that faith cannot lay hold on Christ, but in, and through a word, & promise: Therefore my meaning is not to carry ye to Christ, without, or not by the word, & promise; for without
this

this, ye never can come to him, but meete with *Satan*, as an *Angel* of light: Ye must first close by faith, with such a word, & promise in Scripture; as carries, & exhibits Christ to you; but you must not first, before, through the word and promise ye have closed with Christ by faith; lay hold on & apply the promises of any good things: as *Heaven*, pardon of *Sinne*, the *Spirit*, or any *Grace*.

Thus ye see how faith gives immediate union with Christ himselfe: Now this Christ; I say, is the onely, & immediate fountaine of all Joy: And that in Two Respects.

Christ the
fountaine
of Joy in
2 Respects.

First, because, all the promises are *in him* onely, he is that one Sea, out of which doe issue all the springs of promises; wherefore in him must be all the springs of ioy & comfort: as they are all said to be *in* the Church, because of his presence there: *Psal.* 87. 7. Yea, & the promises are better in him, & much more strong to comfort, then they are out of him; not onely because he is the cheife, & best promise himselfe; his Person is better then all the promises, but also.

First, Bec.
all promises
are in him.

1. Because, the promises *in him*, are in their roote, in him they live, and so are best in him: as the Sunne beames in the Sunne, & the streames in the spring, are better, & live more then in themselves, having indeed, no being, but in & from him.

1. In the
Roote.

2. Because, *in him*, they are *Eternall*: as was before shewed, & have bin promises actually existing from Everlasting, & so they are in no other respect; and so *cannot be disannulled by the Law & Sinne*, which came in, but in tyme: as the *Apostle* reasons in a lesse regard *Gal.* 3. 17.

2. Eternal.

3. Because *in him*, is their efficacy towards us, they being his onely, were not sure to us, till he had confirmed the bequeathment of them to us, upon his death; for on that supposition were they bequeathed to us: (as ye heard before.)

3. Having
their effica-
cy.

4. Because *in*, & from *Christ*, they are exhibited, administred, & performed to us: as he is their owner, & testator, who by his death, ratifies them unto us; & makes them surely ours; So he is the executor and administrator of them, who dispenseth them to us: *John* 14. 14. He doth it: and therefore he saith *all power*, that is, of administration; and of execution; *in heaven and earth*; is put into his hands: Therefore the promises; and through him streames forth, the most sweete comforts, In which respects, he is the immediate springe of all joy.

4. In him
exhibited
to us.

Secondly, he is the immediate springe of all joy, in an higher & greater respect.

Secondly in
respect that
Christ is the
Seate of
that Joy
which is
communi-
cable.

Because, Jesus Christ, is the seate & receptacle of that joy which is communicable from God, to the creature; whatever comfort, or joy, God intended to make the creature partaker of; he put it all into Jesus Christ; (as the light of the world, is in the Sunne) as *in him dwells the fullnes of the God-head bodily: Col. 2. 9.* so, with it dwells in him, all the fullnes of joy & comfort: For it being all from God, it must be all in him, in whome dwells the *God-heads fullnes*, & thence, come to us; as, because all our light is from the Sunne, who conveys his light to us, through the aire; therefore all the light we have, is in the aire; as *in Christ are hid, all treasures of wisdom & knowledge: Colos. 2. 3.* so are, all treasures, of joy & comfort; as he is *the light that inlightens every one. John. 1. 4. 9.* so is he the comfort that comforts every man, with any true comfort. God is indeed; the first original whence; but Christ is the immediate fountaine in which, is all joy: *Colos. 3. 3. our life, is hid in God, but with Christ:* So that indeed, Christ, is not onely the roote of all promises, but of a better comfort then the promises yeild; For, Christ is nearer to God, then the promises are, for he is of his nature, and the offspring of his person; Whereas the promises are the issue of his mind, & will: he is the expresse image of the Fathers person; whereas the promises are but the expression of his purpose: wherefore faith joyning the Soule, immediately to Christ: must needs greatly strengthen against trouble, in that it derives the sweetest, strongest, & most pure comforts.

Christ the
immediate
fountaine
of all Joy.

Thus much for the *Second Reason.*

3.

Reason.
Bec. Faith
in Christ,
brings the
holy Ghost.

Which
strengthens
the Soule.

THIRDLY, Faith in Christ, is such a speciall *antidote* against trouble; because it brings the *Holy Ghost* into the heart; in that it joynes the Soule to Christ, as to an *head*, or *roote*; whose Spirit the holy Ghost, is; and so conveys him into them; as the ingrafting an impe or scienne, into a stock, derives the sapp of that stock, into the scienne: *Gala. 3. 14.* Now the holy Ghost, gives strength to the Soule; as bancks doe to water, which of it selfe is weake, & yeilds, & falls asunder; but strenthened with bancks, becomes strong, and mighty: Therefore *Eph. 3. 16.* he beggs, *their strengthening by the Spirit*, not onely in the *naturall spirit*; but in the *Inner man*; the regenerate spirit, needs strengthening from the holy Ghost; in that,
it also,

it also, is a creature; yea, & besides, or over & above; the holy Ghost, sometimes vouchsafes such a presence, & reall sence of himselfe, & of the things of Jesus Christs; as fills the heart with glorious, and inexpressible joy (as the Sunne doth a roome with light, when it ariseth) which is a joy, very differing from, and better then that which faith gives (of which, we spake before) being a glimpse; & first fruites of heaven, a presence of God: whereby the heart is lifted up above the reach of any feares, or greife: which so bore up the *Apostles*, in all their sufferings: as in the *Acts*.

Thus Faith in Christ; upon these grounds, gives stronger comfort, then any thing else, can doe: And faith in Christ, doth it more, then faith in God: That is; faith in Christ, as come in the *flesh*, yeilds stronger comfort, then faith in God promising Christ: because through Christ come; is that actually done, which is the meritorious cause & ground of conveyance of all communion with God, and comfort from him; Wherefore more must be conveyed, then when, this was but to be done, and in the promise; Therefore now, God dispenseth more of the *Spirit*, and gives clearer *revelations* of Christ; then ever he did before.

Thus faith
in Christ
gives &c.

So that, as it is said of the *Gentiles*, that their conversion was an *hidden mysterie* before: though it yet was knowne, darkely; Even so the *mysterie* of Christ his *Person*, *Righteousnes*, *Merrits*: &c. was not knowne before his comming, in comparision of what, it now is; nor the *priviledges* by him; wherefore there could not be so much comfort then, as now may be:

Christ in the *flesh* (come) is called Gods arme *Isa. 53. 1.* because he, thereby, strengthneth himselfe to give us more grounds of comfort; and strengthneth our hearts, to take more comfort, then ever any, before Christs comming, could have: Therefore the *Arke* (which did typify Christ, is called the *Arke* of Gods strength *Psal 78. 61. & 132. 8.*

Wherefore, when ever troubles assaile you that are beleivers, fly presently to Christ, even to him in the word, and promise, which holds him forth in his Person, Natures, Workes, Offices; and leane thereon; And fly not first, or onely to the particular promises, of good things; to these in the second place, goe by faith, but to Christ, in the first place.

In troubles,
fly to Christ

Else you
slight him,
and Gods
mercy in
giving him,

Directions
how to use,
& improve
faith,

I. Sett be-
fore you the
objects of
faith.

This gives
fresh vigor.

2. Make rea-
son worke
on those
objects.

To pitch faith on God, & the promises, is so to doe, as they did that were Jewes, before Christs comming: but to pitch your faith on Christ: is the Christian way: It is folly & unkindnes, since God hath given us his *Sonne*, to leane *first* on; & his word in the *second* place: which they had not of old: that yet wee doe it not, ye doe slight him, & Gods mercy in giving him: if you doe not pitch your faith on him, Indeed before Christ came; faith was to be pitcht on God & his promise of Christ; but now Christ is come; ye must pitch your faith on Christ himselve, & then on particular promises; wherefore the *New Testament* makes Christ the *object* of our faith: and this indeed is to honor the *Sonne*, as ye did the *Father* *John*. 5. 23. that whereas before Christ his comming; the *Father* was *beleaved in*; Now, the *Sonne* should be *beleaved in*: and therefore it is, that beleevers are so heart-eaten & heart-broken with troubles, because they fly not presently by faith to Christ; and why, though they put forth in particular promises, they oft, get noe stay, because they trust not in the promises in the second place, in, from, and through Christ: Now because faith in Christ, is so prime a meanes of helpe against all troubles; I will give you some directions how to use & improve your faith in Christ, so as it may preserve your hearts from trouble.

First, Set before you the *objects* of your faith, namely *Christ*, & the *promises*; rest not content with your knowledge of them, or that you have lookt on them heeretofore: but when ye are freshly assaulted with trouble: set them afresh before you againe; Christ, in his Person, Natures, Offices, & Workes; and if you can find out *particular promises* for your present particular case; for particulars best helpe, and come most home; and since God hath condescended to speake to *particulars*, wee should also looke into them, & find them out; but if you cannot find out particular promises for your case, then set the *general promises* before you: as *Heb.* 11. 13. see them, looke on them; and gaine your hearts to be perswaded of them; that is of the reality, and truth of them; & then imbrace them, that is, relye on them as yours: I say, put forth all these acts afresh, as ye have fresh occasions: for faith is to be from *faith to faith*. *Rom.* 1. 17. and beleieving in Christ; is called *eating & drinkin g*; *John*. 6. because, it is to be renewed, as strength decays, or new strength is required: new & fresh veiwing and acting, uppon those *objects*, gives new & fresh vigor.

Secondly, make your reason, & discourse, worke uppon those *objects* which your faith settts before you: even as when an object is before

before the eye, the Soule rests not in viewing it, but the phanſy, and understanding worke uppon it, & about it, & deduceth & drawes divers conclusions from it; even ſo when Chriſt, & the promiſes are by faith, ſet before you: ye muſt uſe reaſon, & diſcourſe, to inferre and draw thence ſuch forces of cōcluſions, as may arme the heart, againſt the aſſaults of troubles; or elſe ye are like a Citty which hath armies in hir, & looks on them, but not drawing them forth, & marſhalling of them, they doe not defend hir againſt the enemyes aſſaults; there is a fight by faith, & of faith, which we muſt make, through our owne reaſonings, & diſcourſe, whereby to withſtand feares, & greiſes; which beleivers not doing, they are foild, though they have faith: this is an hard worke to our ſlothfull hearts, we are loth to take paines by diſcourſing & inferring from the principles which faith layes before us; it is, as the digging for the gold, after the mine is ſhewed to us; and we are abuſed by *Satan*, who perſwads us, that our faith is to worke, without labor of reaſon & diſcourſe, which it is not, for then it ſhould not worke ſuiteable to a reaſonable creature: indeed the worke is attributed to faith *Heb. 11. 17. 19.* becauſe faith layes downe the principles, & guides reaſon in diſcourſe: yet faith works and improves its worke by reaſon, & diſcourſe: yea, much of the Scripture; eſpecially the argumentative part, is deductions, & conclusions drawne from other Scripture: as *Heb. 12. 27.* & oft in that *Epistle*. So that, ye can never make uſe of your faith in Chriſt, & the promiſes to comfort you againſt troubles, except by reaſon & diſcourſe, ye draw conclusions from it: as water cannot ſerve you, except by buckets ye drawe it out of the deepe wells. *Iſa. 12. 3.*

want of it a
cause of be-
ing foild.

Faith works
diſcourſe-
ly.

Ye muſt uſe your reaſon by way of Sillogiſme; as *Rom. 6. 11.* If we be united to Chriſt, and have communion with him in his death, and reſurrection; then are we dead to Sinne, & alive to God, But we have union with Chriſt, & pertake with him in his death & reſurrection; Therefore we are dead to Sinne, & alive to God, through him: This reaſoning by Sillogiſme, & drawing out a conclusion: is that which the *Apoſtle* meanes; by reckoning themſelves: and ſo: *Rom. 8. 18*

Uſe reaſon
by way of
Sillogiſme.

Thus did *Abraham*: *Rom. 4. 19. to 22.* compared with *Heb. 11. 17. 18. 19.* his triall was not onely in this: that he muſt kill his owne, onely Sonne whome he loved; but his *Iſaac*: that is, him in whome, and to whome, all the promiſes were intailed; and ſo he muſt cut of his hope: wherefore he is ſaid to hope againſt hope, *Rom. 4. 18.* & *Heb. 11. 17. 18.* he that received the promiſes offered up him of whome it was

Inſtances.

ſaid

said, that in *Isaac shall thy seed be blessed*: so that, it was not so much, the loosing an onely Sonne: for he might have more Sonnes: but the streight was this: That if he killed this Sonne: he cut of all his hopes & promises, in that they were all intaild to that Sonne: So that, that Sonne must be; or else the promises could not be: For *Abrahams* faith, did not conflict so much with his natural affection; for then he had noe word to foote his faith on, for the rayeing him up againe: but he should have set his faith on this onely; that God was able to give him another Sonne: But he conflicted with the ground of his faith & hope, shaken now in this triall: His faith was tried, & his hope of all the promises, & of eternall life; and not so much his love to an onely sonne; In that he must be killed, in whome living & begetting children, all the promises were to be fulfilled; and therefore he by reason considers Gods power, that he could raise that very Sonne *Isaac* up againe; and this helpt him: For he thus reasoned: *Isaac* must live, or I can have no promise performed; Now, if I slay him, God can raise him up againe, and so I shall not loose my hopes, though I kill him.

This is
wisdom.

This is the wisdom of a beleever, to draw forth out of God, Christ, & the promises such particular conclusions as overthrowes that particular reasoning which causeth feare, or greife: or else ye cure not the heart: It was this feare of loosing the promises, which assaulted *Abraham*; Wherefore he did not draw conclusions of Gods giving him another sonne, but the *same sonne*: and so overthrowed the assault: Thus then reason by faith, and use discourse: ye are ready, to consider & use reason, to make ye waver, by considering what flesh, & blood, suggest; but that ye should not *Rom. 4. 19.* but consider Christ, & the promises, & draw thence, what particularly opposeth your present trouble.

The con-
trary is
folly.

Thus *Martha* did not, about *Lazarus* his resurrection; she by faith considered that he should be raised at the last day: but considered not: that Christ, who was the resurrection could raise him then: Wherefore she was not comforted.

But let us learne, wisely to improve our reason, to draw from Christ, & the promises, such conclusions, as are directly opposit to the grounds of our present trouble: and take paines to draw in comfort: and not sit still, or lye, as the *sluggerd*, & say: *A Lyon is in the way*: This is indeed a labour, but it quitts cost; and how can we better use our reason?

It is brutish to sincke under a presence or appearance; A reasonable creature, should consider, & infer, and draw in conclusions which may support: Yea, and we may use our wit, in deducing things to incourage us: As that woman did, *Marke. 7. 27. 28.* From Christs calling hir a *dogg*; wittily drew an argument to inforce him to regard hir. Now because, this is a worke of our owne; we must be advised with these two Cautions.

First, that it must not be a sudden, transient worke; when ye sett the objects of faith before you (as the first direction was) ye must not glance on them & away; but stay & dwell on them for some while; As a plaister must abide on; and a potion abide in, awhile; or it will not worke: And when ye discourse, and draw conclusions, it must not be sudden & away, but ye must stay on these things; till they be soaked downe into your heart, and strengthen it, as the passions of feare & greife, be in the heart, as the Bee abides on that flowre whence it sucks hony: Wherefore ye must dwell on the things, till ye find your hearts warmed with them; or *bubling* as the word signifies, which is translated; *inditing*: *Psalm. 45. 1.* alluding to the *frying-pan offering*; which bubbled up with the heate of the fire: which fire indeed, is the *holy Ghost*: who will not rise up into your heart, if ye stay not for him a while; as the fire doth not into the frying pan, if it be not held some time, over it: This therefore is one Caution; that ye stay so long on these things, till ye find fire come into your heart.

Second Caution is this; that though ye use your selves, & put forth your owne reason; Yet that ye trust not in your selves, & reason; but that, in the whole worke, ye expect nothing from your owne worke; but being emptied of all sufficiency or fitness in your selves; ye doe wholly & onely expect the fruite from the *holy Ghost* his assistance, as he is the *Spirit* of Christ; pertaining to you, as united to Christ, by faith: The sayling in some of this, is the reason why beleevvers doe consider, & discourse on the objects of faith: and yet have no helpe, or strength, come thence: Wherefore be carefull.

1. Not to leane on your owne *spirit, memory, wit*, no nor on your *grace*; but know that ye must have a *fresh influence* from the *Spirit*, and his *assistance*: As your faith cannot act it selfe; for naturall things cannot worke without a fresh concurrence of God (*in him we move*). Wherefore his suspending, and not assisting the fire caused it not to burne the *three children*, though he put no impediment, in its way,

Cautions.

1. Dwell on it.

2. Trust not in your selves.

Sayling in some of this, a cause of not having help

Wherefore

1. Knowe the Spirit must assist.

And though *grace* be stronger then *nature*, yet it cannot act, or move it selfe, without the concurrence & assistance of the *holy Ghost*; for, it comes from Christ, as light from the Sunne, by an effluxe *Mal. 4. 2.* which ever supposeth a fresh act to every shining: The grace, is in Christ, though it worke in us, as the light is in the Sunne, though it shines on us; 2. *Tim. 2. 1.* Wherefore Christ must by a fresh act, put it forth, if it worke in us. Wherefore all things are said to be done, by Jesus *strengthening*: *Philip. 4. 13.* not onely by strength which he had given, but which he is at the present, in a continuall giving; Every act of faith requiers the power of God, afresh administred; 2. *Thess. 1. 11.* *fullfill the worke of faith, with power*: that is, *Gods power*; for one act of faith, is to evidence things, which to doe, he begs strengthening by might from the *Spirit Eph. 3. 16. 17.*

And as the holy Ghost, must assist the grace of faith, before it can act; so must he doe some what to the objects of faith, before they can worke upon faith: as the light must shine on colours, before they can move the eye; that is, the Spirit must shew them to the Soule, which is called *a revealing of them*, 1. *Cor. 2. 10. 12.* not onely at the first, but every time that they draw forth faith: he must reveale them; which is done, by giving in convincingly, his owne testimony of those things; which presents them to the Soule, as light doth colours to the eye: Wherefore he so prayes *Ephes. 1. 17. 18.* that by the *Spirit* they may have *revelation* to know the things they *beleeved, & hoped for*: So that, without the Spirits ayde; nothing can be done in beleeving; as in praying; it must be in the holy Ghost: *Jude. 20.* that is, in his strength & assistance: So also must it be, in beleeving; therefore he joynes building up, in faith, & praying, because, without praying, we cannot make progresse in our beleeving.

2. As
Christs Spi-
rit.

2. Consider, That the holy Ghost, assists, onely as he is Christs spirit; that is sent from him, & merited by him; as he is God, and man, & the head of the Church; For, in no other way, or respect, doth the holy Ghost, assist: Wherefore, all that he doth, is said to be of Christs: *John. 16. 14.* and it is called *Christs strengthening*, *Phil. 4. 13. 19.* whereas it is the Spirit which doth it, *Eph. 1. 17. & 3. 16.* & if thus he be not considred: he is taken under a wrong notion, and Christ is wronged; for he glorifies not Christ: *John. 16. 14.* and he will not assist.

3. As
members
of Christ.

3. Ye must be carefull to consider that the holy Ghost assists you, as members of Christ, by vertue of your union with Christ by faith

by faith; for how can the spirite of the head, come into one, but by its union with the head? and how comes the sapp to flow from the roote, into the branch, but as it is joyned to the roote? *Eph. 4. 15. 16.* from the head, being joyned to it, is edified.

4. And lastly: Ye must be carefull, to looke up unto the holy Ghost, to assist you; cast an eye on him, as ye doe on that, whose helpe you expect: and in the expectation thus of him, must ye sett upon the worke of acting your faith; This is the *second direction*, how to improve Faith.

4. Look up to the holy Ghost.

Thirdly get your Faith to be evident, add a reflect act to the direct act of faith: That is, labour to know that ye doe beleeve: as well as to beleeve: For *Election* being evidenced by *Faith*: and a title to Christ and all promises, depending on *beleeving*: the soule cannot be perswaded of its propriety, & interest in God, & Christ, & the Promises, and so, cannot be comforted against troubles, till it knowes, it beleeves: Faith may save, but it is evidence of faith, which onely comforts: Wherefore this is one maine end of the first *Epistle of John*, as is exprest *Chapt. 5. 13. these things I have writt to you that beleeve; that ye may knowe ye have eternal life, & beleve; (that is, and beleve) that ye beleve.*

3. Direction Get faith to be evident.

evidence of faith comforts.

This reflecting act whereby we can looke on what we doe, & consider it, & take comfort in it, is a maine excellency of a reasonable creature, by which we excell brute beasts; & should be exercised by us: Unto the doing whereof, we must labour.

For which

1. To knowe the act of faith, what it is, and to knowe that it is not the strength, but the truth of faith, which evidenceth *election*: *Acts. 13. 48. those ordained to life beleaved*; some with more, some with lesse faith, but every degree of it, betokened life eternal, and gives title to Christ & happines; for faith is but an hand or eye, which toucheth, or looks to Christ, that he may worke all its works; which a small faith doth as truely, as a strong; wherefore we never find in Scripture, that Christ rejected any for the smallnes of their faith.

1. Labour to knowe the act of faith, what it is.

2. Labour to view your owne hearts, and see if you have not put forth that small act of faith, faith may be seene, in its selfe, & its owne act, as well as in its fruits & effects, (though these also may, & must be considred;) Wherefore *John*, putts beleivers much upon signes, & fruites of faith; in his first *Epistle*, which was writt to helpe to the evidence of faith; and sometimes, faith is best perceived by its fruites;

2. See if you have done it. By its selfe:

By its fruites

Yet some times it is best seene, by its selfe, & its owne act, of relying on Christ; and a carefull search into the heart, whither such an act, be put forth, or no; would oft, discover it; but neither by it selfe, nor by its fruites, can it be discerned, except the holy Ghost; assist & helpe us to perceiue it. Therefore:

1. Labour
for the help
of the spirit

3. Ye must labour for the *helpe of the Spirit*: Who, as he onely, reveales these things to us, 1. Cor. 2. 10. 12. So he, onely can reveale them, or shew them to be, in us: He is the Lords *candle in the innermost parts, or chambers of the belly*: Pro. 20. 27. *he* in this sence, as well as *ours* in that, because he onely can shew to us, the grace that is in us: As light onely can discover to a man, the things that are in his house: He must shine on our faith, & its fruites; before we can have evidence of them; he must give his divine testimony to us, of them, that they are right, before we can beleeve it, as he must of God, & Christ, & the Promises, before we can beleeve them; our owne spirit, though renewed by grace, cannot witnes alone to us, except the Spirit of God, doe joyne with it in witnes Rom. 8. 16. which is the ground of those sayings Rom. 9. 1. when he was to witnes.

Who onely
shewes us
the grace,
that is in us:

Not our
owne spirits
alone.

A Question
resolved.

But heere, the *Question* is; Whither in this *coeworking* of the *holy Ghost*; with our *spirits*, to make evident our *grace*: It is requisite, that he should be, as clearly knowne to be the *holy Ghost*, who warrants our *grace*, as we know it to be the Sunne, when it shines?

Indeede in the *immediate* assurance; which is grounded on his divine testimony alone; it is certaine, it must be so: or else, it cannot give full assurance, & put out of all doubt: But that in this assurance; which is *mediate*, and only witnesseth with our grace, & shewes that to us; That it should be so evident, that it is the *holy Ghost*; that is the question; if it be not enough; that the grace be made so evident, as that according to the Scriptures, the heart is confident it is true: though it be not most sure that it is the *holy Ghost* who faith, it is true: Now that ye may have this witnes of the Spirit; ye must.

4. Labour
unto all obe-
dience, out
of love to
Christ.

which car-
ries with it
much evi-
dence and
comfort.

4. Labour unto all *obedience*; to shune every *sinne*, and doe every *duty*, and that out of *love* to Christ; John. 14. 21. then will he, *manifest* himselfe to you, that is; by his *Spirit*, he will then give you evidence of himselfe, & of his love to you, & of your interest in him, & happynes by him: General obedience, & fruitfullnes, accompanied with growth & increase, carries with it, much evidence, & much comfort; John. 15. 8. 9. 10. And besides, it brings in, by way of a meetenes & preparation, more of the witnes, & evidence of the holy Ghost

Ghost; for though the holy Ghost, be given to beleevvers absolutely, and not with respect to their obeydience (on which condition he abode in *Adam* in innocency) yet his manifestations, in comfortable evidences, are dispenced according to their obeydience, growth & fruitfullnes; for such comforts are wages, & respect working; As.

The *Apostle*. 2. *Peter*. 1. 5. to 12. exhorts them to a constant diligence, to increase graces (therefore he saith *giving all diligence*) because, it will make them *fruitfull in the knowledge of our Lord Iesus Christ*; *verse*. 8.

The 2. of
Peter. 1. 5.
to 12. ex-
pounded.

That is, in the comfort, & evidence of their interest in *Christ*, & happines by *Christ*; whereas, the want of these things; *verse*. 9. deprives of assurance, & comfortable evidence; *He that lacks these things, is blind*; &c. that is, he cannot behold his evidence, & assurance; *nor can he see a farr of*; that is he cannot comfort himselfe in thoughts of his happines to come; So neither can he be comforted, by that, that is past, *He forgets that he was purged*: that is, he looseth the assurance of Justification; (Therefore, 1. *John*. 1. 7. we must walke in light, & then *Christs blood*, sensibly cleanseth from guilt;); Whereas, else (though he remembers that there was such a thing, and so, in that sence, forgets it not, yet) he cannot be comforted by the remembrance of it; and therefore is sayed *to forget it*; as they are said in *Scripture*; to forget Gods *Commands*, who (though they remember that there are such, yet) are not ordered by them:

And this *Exhortation* to provide for their comfort, by this meanes; the *Apostle Peter*, yet inforceth farther; *verse*. 10.

By expressing what it is, in its effect: It is a making sure their *Calling & Election*, He that gives all *diligence* to add to *Faith*, *Vertue*; and to *Vertue*, *Knowledge*; &c. as was before exhorted to; doth but diligently make sure his *Calling and Election*; whence will follow; that they shall *never fall*; namely into dispairing doubts and questions about their estate; nor into a state of darkenes, and losse of comfort; because as he adds *verse*. 11.

By this meanes they shall have an *abundant entrance ministred to them*; into the *everlasting kingdome of Christ*; that is (not ment of a locall enterance into heaven: For heaven is no where called, the *Kingdome of Christ*; but the *Fathers Kingdome*; *Christ* resignes his *Kingdome* at the last day of this World, 1. *Corrinth*. 15. 24.) and the opposition, *verse*. 9. shewes that, it is ment of *assurance*, and a making sure our *Calling & Election*:

Wherefore it is thus ment; that by thus doing; ye shall have a filling measure of the joy of *assurance* of your *eternal salvation*; which Joy, is so vaste, as ye must enter it; it cannot enter into you, but yet ye shall have an *abundant entrance into it*; whereas if you doe not thus, ye shall be debared enterance into it; which joy of assurance, is the *kingdome of Christ*; as *Rom. 14. 17.* called indeed, Gods *kingdome*; that is *Christs* (as the next *verse* shewes) given him by God the *Father*; who is also God, as well as his *Father*.

And this *Kingdome of Christ*, though in this world, and resigned at the last day, is yet, as heere, so oft else where, called everlasting, in many respects, and heere especially in this, because, its joy & happiness, shall be perfected, & swallowed up, in the everlasting happiness of heaven: Wherefore, though ye cannot ever growe sensibly yet persue after growth & fruitfullnes; humble your soules under the want of it; give not over, but make it your busines, to presse to it; renew upon a failing, your purposes & indevors after it; (this is *evangelically* to doe it) and you shall obtaine the evidence, & seale of the *holy Ghost*, the joy whereof, will abundantly strengthen your hearts, against all trouble.

Thus I have enlarged my selfe unto the helping of you, to improve your faith in *Christ*, so as to keepe you from trouble of heart; on which, I have bin the larger; because *Christ* in the *text*, makes it a prime remedy: And (to conclude) indeed this remedy against heart-akeing; is *Christs choicest medicine*: (he himselfe being the matter of it) and therefore, not to prize, & practise it, is greatly to slight *Christ* himselfe.

4.

Thus much, for the *Third Meanes*, to prevent heart trouble.

FOURTH MEANES.

Is contained in the following *Verses. 2. 3. 4.* in the scope & drift of them; Namely an unfolding to them, the true grounds; & reasons (and so the issue & effect) of that change, & trouble which was upon them, in his departure; whereby he overthrowes, all the causeles feares & troubles, which thence, or from ought else, arose in their hearts.

The force, & aptnes of which meanes, will be best manifested, in a *paraphrase* upon the words: Thus.

My *departure* from you, neede not trouble you on *my behalfe*; For I goe away from you to my *Father*: Neither am I lost, nor forst away, by the will, power, or mallice, of mine enemyes; but of my owne

Why
Christs
Kingdome
called ever-
lasting.

Evangelical
obeydence,
what.

Faith In
Christ his
choicest me-
dicine agt.
heartakeing
himselfe be-
ing the mat-
ter of it:
Therefore
slight it not

Meanes
Is contai-
ned in the
2. 3. 4.
Verses.

An unfold-
in; therre
grounds of
Christs de-
parture.

The words
Paraphrased

Christ goes
to his Fa-
ther:

owne accord I goe; and for my advantage, so that on *my behalfe*, ye have cause to joy rather, because I goe to my Father, as *John. 14. 28.*

So is his ground of trouble on his behalfe.

Neither need ye be troubled on your *owne behalves*; For on your busines, and for your good, doe I with-draw my selfe; For, there are in my Fathers house, divers *receptacles*, for many such as you are; which, *if it were not so I would have tould you* ere now, in as much as my Office (*the faithfull Witnes*) and my *friendship* to you, binds me not onely to speake nothing but truth, but also to reveale to you all needfull truth, & not to suffer you to be misled with false hopes; Yet, though there are many roomes in *my fathers house*, in which ye may inhabite; ye cannot yet possibly get in there, till I have made way; wherefore I said even now to you, that as the *Jewes* so ye, cannot come, whither I goe: *John. 13. 33.* But the end of my going away from you now; is to make way for you to come into, & have a place in, *my Fathers house*: Ye thinke that my *departure* is for your losse, and ye shall be, as young chicks without the henn, a prey to your enemyes; and that your hope in me, shall be frustrated; and that for your unfruitfullnes under me, God removes me, to punish you; but it is not so:

Neither on his disciples behalfe, For he goes about their busines.

To prepare a place for them.

The ground of my *departure*, is for your great gaine; For if I goe away to prepare a place for you; then surely *I will come againe to you* to fetch you to that place; *If I goe*, much more *will I come*, for your sakes; ye feare that your sinnes foredone, & foreseene by me to be done, may keepe you from heaven, or my heart from you; & that I shew it by thus leaving you; and that we shall be ever parted; but it is otherwise, *I doe goe*, and *I will come*, in love to you, that *ye & I may be together*; and my *departure* makes way for it, with out which, (and therefore for present) ye cannot goe, whither I goe:

he will come againe and fetch them, to that place

Nor, is this which I say to you, altogether unknowne to you (for, it were a slender ground of comfort, to discourse wholly, on things unknowne) but *ye know the place & way I goe to*: Indeed, they did not distinctly know (as they object in the next words) but *seminally* and *virtually*, they knew it, in that they knew Christ; Who was the Way, the Truth, the Life; and had the seeds of the knowledg in them, and wanted not many dayes to the punctuall knowledg thereof by the *holy Ghosts* comming on them: Thus our Saviour applied himselfe to prevent their heart trouble, by setting before them the true grounds, & ends of those things which troubled them; which all were good, and for their profit, & so necessarily must dispell the false, & supposed grounds, & ends, which raised trouble in their hearts.

Which place and its way they knew, So the more Comfort.

And

This means
helps in all
troubles;
For in all
troubles,
there is
ground of
comfort,
if found out.

And this meanes is as helpfull in all troubles; for there ever are such grounds of all trouble, as may quiet, & comfort the heart, of beleevers; or else this command, (*not to be troubled in heart*) were unjust: Wherefore the finding out the grounds which may quiet & comfort, is but the finding out the true reall grounds, and so, dispelling, & over throwing all the grounds that trouble; which must be false, if the other be true.

Cleared by
Joseph to
his brethren

This meanes, *Joseph* useth with his *brethren*; who had onely view'd the lesse, & inferior grounds & ends of their sinne against *Joseph*, in telling him: Namely their *pride, revenge, envy*; &c. whence arose perplexing troubles: which he cries downe; *Gene. 45. 5. to 9. be not grieved, or angry*; that is, *perplexingly* for other greife he allowed them) which, to helpe them to, he shewes them other & more cheife, ends, grounds, authors, effects, of that their act; then they considered: Namely, *God*, for *good ends*, who was in the busines, *more* then *they*, So that, in comparison, *he* and not *they*, may be said to doe it; whereas, they onely looking on themselves, as authors, and *Josephs* hurt, as the end, & effect of it, were inordinately troubled.

Also by prom-
ises and
experiences

Every *Change* or *Trouble* which befalls *Beleevers*, either by *Sinne*, or *Afflictions*, is like the cloud twixt the *Israelites* & *Egyptians*; It hath a black, & a bright side; God & themselves or the creature, in it; now they should not onely behold the black, but also the bright side; Which that ye may doe; Ye must search out the *promises, & experiences*, In the one God *saith*, and in the other God, *doth*, that which opens the true grounds, ends, & effects, of all that befalls beleevers by any *Sinne*, or *Sorrow*:

1. Cor. 10.
13. expound-
ed.

Take one *Promise* in stead of many: (which also containes, an *experiment*, and so hath *both*;) 1. Cor. 10. 13. No *temptation*: that is, either by a *sinne*, or an *affliction*, and rather by *sinne*, is heere ment; for both the *verse* before & after, speaks of *sinne*; and the whole discourse, is of *sinne*, & *afflictions* for *sinne*; and so, surely is that ment: *James. 1. 12. Blessed is he that indures temptations*; that is, by *afflictions*, or *sinnes*; as appears by the next *verses*, which prevent an abuse, which might arise from that saying; Viz. Since it is blessed to indure *temptation*, though by *sinne*, therefore surely it is God who tempts to *sinne*: which inference, shewes, that the *Apostle* ment *temptation* by *sinne*; as well as otherwise; and surely so he meanes *James. 1. 2. 3. 4.* For, there is no *temptation*, doth so deject, & exercise every grace, as those of *sinne* doe in beleevers: Wherefore, to proceede; *Noe*

temptation

temptation (saith Paule in the 1. Cor. 10. 13.) hath taken you, but what is common to man (or moderate as the margent reads it, but) the word in greeke, is ἀνθρώπινον humane, or after mans manner: By man, meaning not all men, but beleeving man; No beleever shall be tried with any sinne, or sorrow, but is incident to beleevers, and so, is that which may stand with their Grace, & Salvation; For it were no consolation to a beleever, to tell him he should not be tried as a Divell is; but onely as a Man may be tried: And, the scope being to encourage them; for as he warned them; in the former verse, (to the end, they might not presume) So he doth heere, incourage, that they might not, dispaire; And this they needed; For they had bin farr tempted, and fallen to Idolatry, whose dreadfull plagues, he had sett before them; yet, to keepe them from dispaire, he shewes them, how that, they should not be tempted, but as beleevers; and this would incourage; but to be tempted as a man in general, may be, that is so, as to be ruind; doth not incourage, therefore he intends it not so general; as also appeares by what followes; that it should be so as to beare it, & escape: which is onely the portion of beleevers; and this shall but take them, as a temptation; that is, to try them, & doe them good; & blesse them with a reward; as it is more fully, James. 1. 12. the cheife ground, & end of it, is their benefite.

1. Cor. 10.
13. expound
ed.

But they may be over borne, & ruind by it? No, for there is none shall befall them, but what is fitted for beleevers, to doe them good, & not hurt, (as the temptations doe, which take unbeleevers; as Saule & others) and God is engaged to it in his faithfullnes; and therefore, will not permit a stronger temptation, then ye can beare up under: and will, as certainly order a way for you to escape ruine by it, as he will order to you the temptation: with the one, he will doe the other: That is, he will so lay in the temptation, as that, it shall carry with it, something where by you may escape, (not the temptation, but ruine, by the temptation) and so get good by it: For the greek word ἔκθεσις, may aswell imply an escape with a successe (as barely an escape) an issue successfull: Heb. 13. 7. God, gives in with the temptation, that which shall bring about a good issue, & fruite of it; as the physician, when he meanes good by his poison, gives in with it, that which shall doe the party good: Therefore, it is added, that ye may be able to beare it: Why, is not this, a needles repetition? Had he not said before, that they should not be tempted, above that they

were able, able to beare up under, & indure? Yes, but this is added, as a more full explication of his mind; in that he would have it taken notice of; that they should not be prest above strength: and so saith it againe: or else in that the knowledge & sence of Gods making way for an escape, doth strengthen the heart of them who are tempted, to beare it, and not sincke under it.

This, ye see is a full *Promise*, shewing that good onely is intended, by all: Wherefore, I will set before you, no more promises: But shewe you a few *Instances* among many that are in Scripture:

For the *right judging* whereof, observe this *Rule*; That whatever is the issue of a trouble, & upon it, brought about by God, as the end thereof; That was the cheife ground & reason of Gods bringing on that trouble; For the end of a thing, is the ground & moving cause of that whereby it is brought about: Now the Scripture is full of *Instances* of *Sinnes & Sorrowes*, which befell Beleevers, the end & issue of all which, was their good & gaine; Therefore, in all those *Changes* both by *Sinnes & Sorrowes*, Gods cheife ground & end of bringing them on, was that good & benefit of theirs.

See it First, in some *Tryals by Afflictions*: *Abraham* was sorely tried, by Gods calling him to offer up *Isaac*; but the end of it was, not the stripping him of *him* in whome was all his hope of the *promise*, but the ratifying *twice*, & by an *oath*, the *promises* to him: So that, in stead of loosing (as appeared) the *promises*, he had *them* thereby, more surely then ever, settled on him:

Jacob was oft & sorely tried, but the issue of every one, was a farther revelation of God, and ratification of the *Covenant* to him:

Joseph was cast into desperate hazards, when sold by his *brethren*, but the issue of all, was his great glory, & happines:

Job had sharpe losses & troubles, but the end, was, the doubling his estate, honour, children, with a length of dayes, and seeing God with the eye, who had before, but heard of him by the eare:

The *Elect* in *Adam* had a great change, from incomparable happines, to as great a misery, but it brought forth a greater happines instantly in the seed of the woman, then they ever had in *Adam*:

The *Church* in *Eliahs* death: The *Church* had a great losse, in *Eliah* his untimely taking away, who might have lived much longer; but it brought forth an *Elisha* on whom his *spirit* was doubled, who did twice as great, & many things for *Israel*:

Gahle, & those parts, had a great losse in the sudden imprisonment of

Cleared by
Instances.

A Rule of
judging
them.

In case of
Affliction.

Instances.

Abraham:

Jacob:

Joseph:

Job:

The Elect
in Adam:

The Church
in Eliahs
death:

The imprisonment of

of *John Baptist*, whose *ministry* was eclipsed, yea extinguished, before he had preached a yeare; (for he was but sixe months elder, and so began to preach but sixe months before *Christ*, and was quickly after *Christs* preaching, imprisonned) But *Christ*, instantly came upon his imprisonment, & dwelt & preached in all those places, where *John* had; *Johns* going, made way for *Christs* coming, as the setting of the day Star, doth for, the Sunns rising: *Math.* 4. 12. 13. *Zabulon*, *Naphtaly*, and those *Sea Coasts*, had the first captivity of all *Israel*: 2. *Kings.* 15. 29. and this paved a way for their having first the *Gospel* preached to them, by *John* & *Christ*: *Math.* 4. 12. to 17:

John Baptist:

Againe, *Christ* was taken away in his bodily presence from his *Disciples*, and that made way for his *spiritual* presence, which was much better to them:

Christ his death:

The *Witnesses* slain, shall be raised againe to more glory & power to the Churches, then ever: *Reve.* 11. 7. 11. 12. Sometime God takes away, and gives againe, as *Joseph* to *Jacob*: *Dauids* Wives & Goods at *Ziklag*; and so they are injoyed more sweetly then ever: Sometime God stripps of all comforts to be a comfort *himselfe*; 2. *Tim.* 4. 16. 17. For he will never leave his people orphans (as the word, in greeke, is) *John.* 14. 18. he will come to them.

The slaying the *Witnesses*:

And as the *Changes* by *Afflictions*; So they which come on beleivers in *Sinnes*, are for their good.

In case of *Sinne*:

The *Elect* committed a great *Sinne* in *Adam*; And that brought in *Christs* Righteousnes & Life Eternal, of which *Adam* in sinning was a tipe or figure: *Rom.* 5. 12. 14. 15. 16. &c.

Instances. In *Adam*:

Josephs Brethrens *Sinne*, in selling *Joseph*, brought about the saving them, & all their families from famine:

Josephs Brethren:

Dauids great *Sinne* of killing *Uriah* (because he had defiled his wife) and marring *hir*; brought him that *Salomon*; whome God had, long before promised by name, to succeed him, and build the Temple: 1. *Cron.* 21. 7. to the 11. verse. And that great *Sinne* of numbring the People, gave him to know the very place where the Temple should be built, which he so longed after; as appears by comparing together, 1. *Cron.* 21. 18. to the Chapters end. & *Chap.* 22. 1. 2. With the 2. of *Cron.* 3. 1.

David:

Hezekiah came by his *Sinne*, to be humbled, and to know all that was in his heart: 2. *Cron.* 32. 31:

Hezekiah:

And the *Jewes* were saved by their killing *Christ*.
I Confesse, that *Sinnes* make way, for *Afflictions*, (as all the former

Christs murder.

instances shew) but the *Afflictions* are but subordinate, and meanes to those great *ends* of good, which God by their *sinnes*, aimes at, & brings about: And the greater the *Changes* have bin, the greater good hath bin brought to them, as all the former *instances*, doe shew; Therefore the generall & cheife *end* of all that discipline of *Israel*, for forty yeares by *afflictions*, & *sinnes*; is said to be to *try*, and *humble*, and doe them good at last: as *Deut.* 8. 2. 3. 4. 14. 15. 16. Yea the *sinnes* of *damned ones*, who have bin neare *beleevers*, and so may seeme to hurt them; doe tend to *their good*; as *Judas his treason* against *Christ*, served to prove to the *disciples* that *Christ* was *he*, who was *promised*, & so might confirme their *faith* in *him*: *John.* 13. 18.

The Reason
whence all
Sinnes, and
Afflictions,
tends to
Beleevers
good, Is frō
their Rice
being 4 fold

Now, the Reason of all this, is the *Rice & Roote*, whence all *Changes* by *Sinnes*, or *Sorrowes*, arise upon *Beleevers*: Which is *Foure* fold.

First, It is from *God*: *Secondly*, It is from *God* through a *Powerfull Decree*: *Thirdly*, It is from *God*, through a *Decree Everlasting*: *Fourthly*, It is from *God*, through a *Covenant of Grace*: Wherefore it all must tend onely to *Their good*.

1.
They all
come from
God.

Afflictions,
And Sinnes.

Yet he not
defiled, or
dishonored.

FIRST, All *Changes*, by *Sinnes*, or *Sorrowes*, comes upon *Beleevers* from *God*, and *his hand*, I say all *Afflictions* come upon *them* from *God*; This is easily and generally granted, according to the drift of *Scripture*, to raise us up to see, & acknowleg *Gods hand* in every *Affliction*; as *Amos.* 3. 6. *Job.* 5. 6. whatever instruments thereof have bin, it comes from *God*: And it is, as evident by *Scripture*. & reason; that all *sinnes* come also from *God*, & *his hand*, and yet *he* is no way defiled, or dishonoured thereby, neither is *Sinne* extenuated, or the *Sinner* excused by it, in the least:

An error
of some, a
bout Sinne
confuted.

The feare of some of these inconveniences, hath made *Divines*, not acknowleg so much of *God* in *sinne*, as is in *sinne*, and out of a feare of falling into that error, dissuaded from, *James.* 1. 13. 16. They have erred on the other hand, and made *Sinne*, more of the *Creature*, & its selfe, and lesse from *God*, then it is: They grant that *God* is willing *Sinne* should be, and that he permits it, and orders circumstances about its production, and overrules it, and hath an hand in, & is the author of the phisical, or morral act, in, and with, which, *sinne* is; But in the *essence* of *Sinne*; that is, the *pravity*, & *atraz*, the *anomye*, or *irregularity* of the act, which is the *sinfulness* of it, *God* hath no *hand*, neither is he any *author* at all thereof; Which opinion, is safe enough from the error it shunnns, and to avoyd danger it keeps so farr of, that it goes wrong another way, and because it would not
give

give to God to much, it gives him not enough in this, nor so much as he takes to himselfe in Scripture: and tends, yea, is necessary, to his glory, and the comfort of his people:

And what though *Pelagians, Arminians, and carnal hearts*, will abuse this *Doctrine*, & barke against it, with pretence that it dishonours God; whereas they doe not hate it therefore, if it did so; but because, it undermines their carnal buildings: Yet let us embrace, & professe the truth which is after *Godlines*; and not feare to say that of God, which he in his *holy Booke*, saith of himselfe; Namely, that of *him*, and from *his hand*, is not onely the thing, that is *sinfull*, but the *pravitye*, and *sinfullnes* of it: *Gene. 45. 5. 8. Be not greived, or angry with your selves, that ye sould me hither, for God sent me; & it was not you, but God*; This is not ment, of some good thing besids, or diverse from their Sinne; or onely of the overruling of their Sinne; but, of their Sinne it selfe, the pravitye & wickednes, of that their act, in *selling Joseph*.

Believers
are to pro-
fesse the
truth which
is after
Godlines:

For though indeed, *their selling him*, is called *Gods sending him*; yet it is made one, & the same thing; that which in them was *selling*, that is, was *sinne*, that in & of God, was *sending him*; and that which greived them, and made them angry with themselves; which was their *sinfullnes* in doing it, that he saith was *Gods sending him*, and so was it not *they*, but *God*; That is, *God had more hand, then they*, in that their *sinfullnes*; or else it had not bin reason enough to take them of from being greived and angry with themselves, if they had bin the sole authors of the *evil*, and God onely of the *good*.

That case
of Josephs
Brethrens
selling him,
explained.

So 2. *Sam. 24. 1. God was angry with Israel, and moved David* against them to say, *goe number the people*: It must be the *sinfullnes* of *Davids act*, which God had the hand in, because he had the hand in that, which was against *Israel*, (that is brought misery on *Israel*, and that was onely the *sinfullnes* of that act) and it was that which God moved to, out of anger against *Israel*, to bring on them an Affliction, and that could onely be the Sinne: Nor is it more expressly said, that Satan did it, 1. *Cron. 21. 1. Because* in some respects, he onely, and not God, was the *author* of it; then heere, it is said that God did it, because in some respects, *God was the onely Author* of it, and not *Satan*.

2. *Sam. 24*
1. explaine

So that we may safely say; That God is, and hath an *hand*, in, and is the *Author* of, the *sinfullnes* of his people.

Arguments
to prove it.

For the evening whereof; Consider these *Arguments*, (besids the *Voice of God*, in Scripture:)

I. Gods will
is the wōbe
that concei-
ved every
worke of
the creature

First, *Gods Will & Pleasure*, is the *Wombe* that conceived, and whence *springs*, every *Worke* of the *Creature*, whatever it be, whither it be *good*, or *bad*; as they are (that is, continue) for *his pleasure*, *Reve.*

That willed
the creature
should sinne

4. *last*. So they so doe & worke, because it is *his pleasure*, they so should doe; the *first reason* (and that which determines all,) why the *Creature Sinnes*, must be, because *Gods Will* was, that it should *sinne*: For who hinted to God; or gave advice by counsell to him, to let the

That plotted
it, before,
the creature
was.

Creature sinne? was it not his owne device, counsell, & will, that it should so be? did any necessity arising upon the creatures being, enforce it that sinne must be? could not God have hindred sinne if he would? might he not have kept man from sinning, as he did some of the Angels? Therefore it was his device, & plott, before the creature was; that there should be *sinne*; And what incongruitye is it, that

Yet without
incongruity

Gods Will & Pleasure should first lay a ground worke to bring forth *sinne*? For what is *Sinne* but an *effect & discovery* of the *Weakenes & mutability* of the *reasonable creature*? Wherefore, Gods *Unchangeablenes*,

Its necessa-
ry, to give
God the
first hand in
contriving.

is alledged in oppsition to the creatures *sinning*, & *sinfull* tempting to *sinne*, *James*. 1. 13, 17. (as we shall more fully shew anon) because *Sinne*, as it is *sinne*, ariseth from *mutability & weaknes*: Now what incongruitye is it, for the *Creator* to *Will*, and *order* it, that the *Creature* shall *shew its selfe*, and *its owne shame*? Yea, is it not necessary thus to give to God the *first hand* in contriving, & willing the *Creatures sinne*; Because, most of Gods greatest workes in this World, and the everlasting World, to come, depend on the *Creatures Sinne*; and it is *by Sinne*, that most of *Gods glory*, in the discovery of his *Attributes*, doth arise; wherefore must it not be said & thought, that *his Will* first and cheife, was in the providing this meanes & way for all those *his ends*? Is there any thing by which, God so serves himselfe, (except Christ) as by *Sinne*? Therefore certainly it limits him much, to bring in *Sinne* by a contingent accident, meerly from the *Creature*, and to deny God an hand & will, in its being, & bringing forth.

2. The grea-
test good
comes by
Sinne.

Either in
Gods glory,
Or the Crea-
tures hap-
pines.

Secondly; there is *much good* comes *by Sinne*; yea, the *greatest good*; either in *Gods glory* (the manifestations of God) or the *Creatures happynes* (in all that eternall glory through Christ. in heaven) it is all, onely brought about by *Sinne*: Which good effects, however they exceede their *next cause*, namely *Sinne*, & the *Creature*, they are no thanke to them; Yet they are level with, their cheife & *first*

cause

cause, God, & his Wildome, Power, Love; and doe shew, that he, with those his *Attributes*, had an *head, will, & hand*, in Sinne; or else they could never have wrought such good effects: Thus *Joseph*, seemes to reason; in the place forenamed: *Gen. 45. s. 8*. because good came of their *sinne*, therefore it was *God*, that was the *author* of it; The Creature separte from God (as it is in sinning) can produce no good; yet the *Creatures Sinne* doth produce good, therefore God hath also an hand in the sinne of the creature, as well as the creature:

Gods Attributes shews his will in Sinne.

And however, God may be thought, to take up the *Creatures Sinne*, after it is committed, or foreseene to be committed, or bring about, or decree to bring about good by it, without having a *Will* afore hand unto the being of it; Yet, (if wee well consider) this cannot be in God, who so is in his *Will*, the ground of every thing, in the Creature, both its standing, & falling; as that he must first *will*, the Creature shall stand, or fall, before the Creature can doe either; and the Creature therefore falls & sinns, because *his Will* before was, it should so doe; and this he *willed*, as a meanes to all those great, & good ends, which thereby he did bring about; and what is it but the pravity, & sinfullnes of the act, and not the act it selfe, as it is good, naturally, or morally, whereby God brings about those his many, great, & good ends: therefore he must *will* the *sinfullnes* it selfe, and be *its author*, as a wise man, is of the choicest meanes, by which he brings about his cheifest ends.

Gods will, is the ground of the Creatures standing or falling.

Thirdly, its as *incongruous*, and *inconvenient*, to make God have an *hand, & will*, and be the *author* of, the *afflictions* of the *Creatures*, as of the *sinnes*, onely there is a gradual difference: Sinne is indeede worse infinitely, then Afflictions; yet both, are truly alike inconvenient to be fathered on God:

3. Its as incongruous, to make God have a hand in afflictions as in sinne.

For, what are *Afflictions* in respect of the Creature? They are disorders of the *Creatures second* well being, which stands in peace & happynes, and an eclipse of that his glory, And what are *Sinnes*, in respect of the Creature? but a disorder of the *Creatures first* & cheife well being, which stands in *righteousnes*, and an eclipse of that his glory; both of them, a sicknes, & a disturbance of pure nature; the *one* in *morrals* the *other* in *naturals*; the *one* hurts more (*namely Sinne*) in that, it cutts of from God; the *other* hurts lesse (*namely Afflictions*) in that, they cutt of from some *particular good*, yet *they both* hurt the Creature.

Both a disturbance, to pure nature.

Againe, Consider what are *Afflictions* in regard of God? they reach *him* not, they impeach not his *eternal blessednes* which *from himselfe*, ariseth *to himselfe*, though the creature be ever so miserable; God is as

happy

Afflictions
are against
Gods heart.

happy, as he ever was; as the Sunne is as glorious as ever, though the Earth, it shines on, be ever so distressed) yea, & God getts glory by the creatures misery, for thereby, as by a soyle, his *Immutable Blessednes*, is better set of, as also his *Holynes, Justice, Truth* in threats &c. But yet, all *Afflictions* are against Gods heart, because against the Creatures good, and their disorder is in it: It is a disturbance of his worke, and it is against, & unsuitable to, that mercifullnes which is in, a Creator to his Creatures, so that, there is an eclipse of Gods lustre & glory though, not he, but the Creature, loose thereby (as not the Sunne, but the Earth, looseth by the eclipse of the Sunne) his *goodnes*, and his *Creators parentlike* (even *Father & Mothers*) *bowels* are obscured, and not manifested; so that his *manifestative glory*; the Glory which he should have by a *manifestation* from the Creature, is obscured; Wherefore, the Lord in Scripture professeth, even of *Afflictions* (aswell, as of *Sinnes*) that they are not with *his will*, or from *his heart* as the word is interpreted after the *original*; on the *margin*, *Lam. 3. 33.* so else where: *He wills not the death of a Sinner*: and he confirms it with an *oath*: to shew that he is serious, reall, & deepe in it: and that his heart, is in very deed, not for, or with the *Afflictions*, of his Creature; and yet, the Scripture, making *God*, to have an *hand*, & *will*, in *Afflictions*, and to be the *author of them*; It is readily granted of all hands, that he is so; And why may it not be so granted, that he is of Sinne?

Yet he the
author of
them.

Then why
not of sinne.

What sinnes
are in re-
spect of
God,

For Consider now also, what are *Sinnes* in respect of *God*? Let me now, nullifie *Sinne*, and make it nothing, but *triumph* over it, as a shadow of great appearance, whilst I discourse of it in reference to *believers*, and in compare with *God*; as he is in, & of himselfe, without the Creature; though else, in other respects; it is as reall as any thing, & as infinitely monstrous, in fowlenes & misery, as *God*, so as he stands in reference to Creatures, is in beauty, & goodnes; so farr, as an offspring of a Creature, can come in a parallel with a Creator (as the abasement, & torment, which *Christ*, who is *God-man*, indured, plainly shewes) yet may *Sinne* be *triumphed over*, as nothing: both as compared with the *Workes* of the *Three Persons in Trinity*, about it (as we shall heare heereafter) as also compared, in its *owne being*, with *Gods being* in, & of himselfe: whome *sinne* cannot hurt, as *Job. 3. 5. 6.* For *Sinne*, is but the weaknes of *Gods creature*, its mutability; by which his strength & unchangableness, is as by a soyle, better set of; Can it be any thing to *God*, his impeachment, that his Creature is frayle? Can he be

Hurt him
not, but he
is better (as
by a soyle)
set off.

he be a God, and impeacht by any thing? Yea, doth not *Sinne* occasion the *manifestation* of many, yea most, of his *Attributes*? Indeed *Sinne* doth eclipse Gods *manifestative* glory: That Glory, which he should have from the Creature rise up to him, upon his *manifestation* of himselfe, that is much lost by *sinne*; It buryes, & hides that glory of God; it fights against it; *sinnes* against Gods heart; as contrary to his owne image; and the disorder of his whole worke-manship; and the ruine of his creature; and the theefe which steales away his glory: And in this is *Sinnes* vilenes, and heerein, it is incomperably worse, then *Afflictions*; But yet, it hurts God no more, then an eclipse of the Sunne, hurts the Sunne; which is nothing: The Sunne shines as gloriously, but the Earth beholds it not, and so hath not the comfort and benefit of its influence: So that, all the *evill* of *Sinne* towards God, is not at all to him, in his owne *Essentiall Blessednes*, but in his *Glory* which should arise to him from the Creature, for the good of the Creature: Which *Glory*, as he is *Creator*, is his end, and most deare to him (as a wise mans end is, because else, his worke is in vaine) Wherefore he professeth his *hated* against all *sinne*; and that he hath no *Will* to it, *Hand* in it, nor is the *Author* of it; And yet, he may, as cruely & safely have a *Will*, & *Hand* in, & be the *Author* of, *Sinnes*, as of *Afflictions*.

Sinne doth eclipse Gods *manifestative* Glory, that should arise from the Creature.

Yet not his *Essentiall* Blessednes.

And it may be readily granted: Namely in a diverse respect, & different consideration: Even as they say, to distinguish *Justice*, from *Revenge*, in one & the same punishment, inflicted: *Justice* doth it, as it is good (*Sub ratione Boni*) and is moved to will it, as it is good; hath good effects: But *Revenge* doth it as it is *evill* (*Sub ratione Mali*) and is moved to will it, as it is *bad*, and hath *ill effects*, namely hurts the person; *Justice* also respects a publique good; but *Revenge* looks onely to the perticular hurt of that person; So *God* wills, and is the *Author* of *Afflictions*, and wills not, nor is the *Author* of *Afflictions*: He wills not *Afflictions*, simply, and absolutely, as they be the Creatures hurt: For that is against his Nature (which is Mercy) and his Relation; who is their Creator and Parent, both Father & Mother.

How it may be granted, That God wills, & is the Author of *Sinne*, as of *Afflictions*.

Cleared by the distinction that is betwene the nature of *Justice*, & *Revenge*.

Neither doth he inflict them, till he is moved by some end, and consideration, which presents greater good, both in regard of his owne Glory, and his peoples good, then there is hurt, by the *Affliction*: Therefore, (as was said before) He sweares he desires not the Sinners death; That is, onely as, and because, it is his death; having no other or greater moving cause, then the Sinners ruine; (As the cruel

TIRANT, who desired the death of the Vestal Virgins, onely as a death, and their misery, and for that end, appointed them to be ravish'd, & then put to death, because he could not put them to death, unless they were deflowred) Wherefore the destruction of Sinners, considered thus; as it is evill to them, is of themselves: That is; their weakenes, & mutability working them to *sinne*; they expose themselves to ruine; Which ruine God wills & works, as it is good, for his glory, and his peoples good: Yea, better then if the Sinners were not ruind: And thus God, is brought on to *Afflict*, by a further end then the misery it selfe: Wherefore as to *Christ* in a more transcendent way: as he was his *Fellow*, and no sinner in himselfe, he would not, nor could, afflict him; wherefore his *Sword* slept: Yet, on other considerations, as he was the *representation* of all his *Elect*; and a *Sinner* by *imputation*: he willd to stricke him, and therefore awak'd his *Sword*: *Zach. 13. 7.* So, is it, in regard of all *Afflictions*; He wills and works them; And he wills & works them not; in several respects: As Evills simply, and on no other considerations, he wills them not, nor works them, but it is the Creatures owne harvest which he sowed; But as they tend to, & produce high & great good effects: There is no evill of misery, but God doth it.

In what Respects, God wills not, nor is the Author of Sinne.

Even thus, is it in regard of *Sinnes*: In some *Respects*, & *Considerations*, God neither doth, nor can, will *Sinne*, or have any had in it, or be any author of it: Namely as it is *evill*, or a good onely in appearance, answering onely the *humor* of a weak, & mutable *Creature*; Thus, & in these respects onely, God wills not, works not Sinne; but abhors it infinitely, for it defiles & is most contrary to his Nature; And thus the Creature wills it, & works, and on no other respects: Or (to expresse the thing, more fully & plainly) God neither hath a Will, or Hand in Sinne.

1. Not, as it comes from an evill roote.

1. As it onely springs from an evill Roote, & riseth up on a weak, or evill Ground; That is, as the mind is moved to sinne, out of an evill inbred principle of inhaerent Lust, or from a concomitant weakenes, & mutability of Nature; So God, is not moved to will, or worke Sinne, for that argues an imperfect, & polluted Nature; But thus, the Divell & Man, wills & works Sinne: And this is the true scope & sence of that; *James. 1. 13. to 18.* God doth not so, or on such grounds & respects, tempt or move any man to sinne, as to be moved thereto from an inward principle of sinne, or of weaknes, and mutability; therefore he saith; *Verse. 13. God cannot be tempted*

Jam 1. 13. to 18 explain- ed.

With evill

With evill, nor tempts any man: That is, as it is evill, and suites an evill principle within him; so God is not tempted, nor tempts; But thus; man tempts himselfe *Verse. 14. 15.* being moved from an evill principle of lust, within him; which shewes that this is the *Apostles* scope, to shew that on these grounds, & respects, God is not moved to will and worke Sinne; So that he denyes it not to God absolutely, but on these grounds; which farther appeares; Because, *Verse. 16. 17.* the error he confutes is, *That God should tempt to Sinne*, as it is Sinne, an evill & foolish thing, pleasing out of an inhaerent weaknes, & mutability; For thus to will & worke Sinne onely; he prooves God cannot, because all good is of him, as a Father, therefore he cannot send forth evill: and he hath no Variablenes, whereas all Sinne, as Sinne, riseth from the mutability of the Creature: Hence our Saviour refers Sinne as it is an evill, to an evill rice, & ground, & roote: *Mat. 5. 37.* all that is of Evill, & so Evill: But now if there be a Ground on which Sinne may be willd & wrought, that is not from Evill, or a Weaknes, & Mutability, moving God to Will & Worke it; God may Will, and Worke it, notwithstanding this saying of *James*.

2. God neither hath a Will, or Hand in Sinne; As Sinne is moved to, or effected by a Meanes that is Naught, namely by telling a Lye, or any such way; for this is evill in the doer: Therefore; when God willd that *Ahab* should sinne, in going to *Ramoth Gilead*; he would not by lying perswade him to it; but askt who of his evill ministers would doe it, and one of the *Divels* undertooke to doe it, by filling his *Prophets* with lyes, so as to be a Liar in them (*I will be a lying Spirit*;) Thus God neither doth, nor can act any ill meanes to bring about sinne; As the *Devil* did to draw *Eue* to sinne by beguiling her with lyes: Though God may will it shall be done by them that are evill.

2. Nor as it is effected, by naughty meanes,

3. As Sinne onely respects some appearing Good, but reall Evill Ends; Namely Gods dishonour & the Creatures hurt: So God neither can, nor will, either Will, or Worke it, for then he should be Evill; For the end of an action, in morrall things, gives the name: Thus in these Respects; God Wills not, Works not, is not the Author in the least degree of any Sinne; But it is of Satan; as 1. *Cron. 21. 1.* *Satan stood up against Israel, & provoked David to number the People*: That is; Satan, from an evill mind; by evill meanes, to an evill end, namely to hurt *Israel*, as they were Gods People, provokt *David* to that Sinne; In these respects, it was Satan; & not God.

3. Neither as it hath evill ends,

In these respects, Satan is:

And our
owne hearts
In what Re-
spects God
Wills, & is
the Author
of Sinne.

1. Frō good
Principles.

2. By good
Meanes.

3. By good
Ends.

And thus it
is most Co-
gruous for
God to be
its Author

And so also, it is of our owne hearts (wherefore *David* chargeth the Sinne wholly on himselfe, & not on God: 1. *Cron.* 21. 17.) as was before shewed, *James.* 1. 13, 14, 15. But now, all this notwithstanding, as there are good *Respects* on which, Sinne may be *Willd & Wrought*, so God may be, the *Author* thereof, As.

1. Sinne may be *Willd & Wrought*, from good *Principles, & Grounds*, of *Wisedome, Power, Sovereignty, Holynes*, to sett up onely himselfe: &c.

2. Sinne may be *Willd & Wrought* by good *Meanes*, namely, a wise & holy ordering things so as shall draw forth & discover the Creatures mutability & weakenes, and a leaving the Creature to it, being no way tyed to superadd an assistance, & strength against it, as Sinne was brought about in *Adam & Eve*; and after Sinne is in; then by leaving the heart to its owne lust, and by wise & holy dispensations & providences, to stir up those lusts, not by any thing in the providence, but through the lust it selfe abusing such providences; as Sinne is brought about now, since the *Fall*.

3. Sinne may be *willd & wrought*, for good *Ends*: Viz. The shewing the Creatures weakenes, as by a foyle to set off the Creators glory; and the gaining more glory to God, and good to his People: Thus God is said to move *David* to number the people, 2. *Sam.* 24. 1. in these respects, as in the other; the *Diuel* is said to doe it: and under these considerations, Sinne is good (as poyson may be for phisick, and as the killing a malefactor by a law) and as good as other things; & may as comelily be *willd*, and be brought about by God, and have him for its *Author*; as any thing else:

Yea, in truth, it is most *Congruous* that He should be its *Author*; For whome becomes it so well, as the *Cheifest Good*, to bring about the *Greatest Good*, by the *Greatest Evill*; and who so fitly, as the *Immutable, Strong God*, can bring our, the Weakenes & Mutability of the Creature? Thus ye see, that true Reason, & the Scripture; exclude not God from being in any respects, the *Willer & Author* of Sinne; But from being it in Evill Respects; And as it hath *Good Respects*, it is *fathered on him*, the *Father* of all *Good*: Therefore when *Joseph* carried his Brethrens Sinne to God; he instanceth onely in the *good ends & effects*, which their Sinne had: For so, & onely so, it belongs to God: And God may glory as much, in this his plot, & handy worke of Sinne, as in any thing that is from him (except *Iesus Christ*) it doth so become him; & advance him, & his people.

And thus, I have shewed the *First Ground* of every *Change*, which befalls

befalls Gods People, either by Sinnes, or Sorrowes, It is God, his Hand, and Will, are in it: Yea, let me add this, before I end this Consideration.

God is more in their Sinnes & Sorrowes, then they themselves are; So much that implies *Gene. 45. 5. 8. Not you, but God*; That is, not so much You, as God: *God*, on good considerations, had a greater Will, & hand in it, then you: Therefore in *Dauids numbring the people*, God, and not He, is made the ground of it, *2. Sam. 24. 1.* God on good Grounds, though he also, in evill Respects was in it as he confesseth: Yet God was so much more, that he drowned him in comparison: For.

God is more in Beleevers Sinnes and Sorrowes, then themselves.

Arguments.

1. *God first willd*, and brought it about.
2. *He might have prevented it*, but they could nor, though yet, as it was evill, they did it freely, and of their owne accord, and against his revealed will.

1.

2.

3. *God had more, & greater*, and more generall ends of their Sinne, then they, who onely aimed at a perticular satisfying a lust of Envy & Revenge: But God aimed at much Good, for them, and many: and moved more stones to effect the worke, then they who wrought in a small compasse.

3.

4. And lastly, *Gods good end*, swallowed up their little evill end; more good, then bad came of it to *Ioseph*, themselves, and others: Therefore, it was God more then they; for of him is all good: Wherefore let Beleevers, be humbled godlily for their Sinnes; and then be quiet without perplexing greife, or anger with themselves, For *Gods hand, & good ends*, are in their Sinnes, & Sorrowes, more then their evill hearts, and shall prevaile to Gods glory, and their good.

4.

Thus much for the *First Rice & Ground* of all Changes, which befall Beleevers through Sinne or Sorrow; They all are of God, and his hand.

2.

SECONDLY, All Changes by Sinne or Sorrow which befall Beleevers, come from God by a Decree Powerfull; That is, a working Decree; he hath so resolved and decreed it as that his hand and power concurs, to effect it.

Rice.

They all come from God on the by a Decree Powerfull.

In regard of Troubles & Afflictions, this is said expressly *Zeph. 2. 2.* There was a Decree pregnant; which conceived, & bred Trouble for them; and was strong and able, to bring it forth, and not miscarry,

Afflictions.

So Sinnes.

So also; For Sinnes; *Acts*. 4. 27. 28. That sinne of theirs in crucifying Christ: All that which they did sinfully against Christ; is said to be determined before, by Gods counsell & hand; That is, a Decree that was concurring in Power to effect what it determined: Yet is not this any excuse to the Sinner or extenuation of the Sinne; For, as it is said of *Assyria Isa*. 10. 7. he thinks not so: he eyes not this Decree of God in his sinning, nor is he moved by a respect to it; but he doth it out of his owne evill heart.

3.

Rico.

They all
come from
God on the
br an Ever-
lasting De-
cree.

Afflictions:

THIRDLY, All Changes upon Believers, by Sinnes, or Sorrows, come to them from God, by an Everlasting Decree; Even by that Eternal Love, & Counsell, in & by which they were ordained to Life Eternal: Therefore, *Habac*. 1. 12. the Prophet encourageth himselfe against the great Affliction of the Babilonian Captivity, by this, that Gods Decree had ordained them for that end; and therefore the issue should be their good; and not their ruine (*We shall not dye*) and sets God before him, as a God from Everlasting; and his God; that is, His God from Everlasting; And why doth he instance in this Attribute of Everlasting? But to intimate; that God being from Everlasting, & so all His Decrees being from Everlasting; among which, this was one, of that their great Affliction by the Babilonians; therefore they should not be hurt, or ruind by it: And when Christ, is called the Everlasting Father: *Isa*. 9. 6. It seemes to be ment, not onely that from Everlasting Decree had desinged the Second Person, as incarnate, to make all things; & as it were begett them; but more specially, to be a Father to the Elect; and so as a Father to chastise them with afflictions; *Heb*. 12. 5. 6. 9. which Afflictions also must be by the same Everlasting Decree appointed out to them: Wherefore, Christ; *Isa*. 63. 16. is called their Father, who from Everlasting had this Name; their Redeemer: For so it is read on the Margent, & seemes to be ment; Now, as their redemption; so their miseries must be Decreed from Everlasting: for so surely, Christ as a Redeemer, hath bin in Gods account; from Everlasting: Even those goings forth, *Mica*. 5. 2. & not onely, his Gods heads; but those Workes of his, as Incarnate, towards the Creature: Workes without; as the phrase of goings forth; implies.

So all Sines
How oft,
How many,
How great,

And as all Sorrows, So all Sinnes of Believers, are determind by Gods Eternal Decree; How oft, How many, How great; For, if Christ from Everlasting be their Redeemer; and went forth to Save them; It was first, & cheifely from Sinnes; then must from Everlasting the Sinnes be sett downe from whence he should save them; as it is certaine they were

they were, because when he accomplished the Decree, and by dying on the Crosse, actually redeemed them; then *All their Sinnes mett on him*, as it is *Isa. 53. 6.* read on the *Margent*; Now none mett on him there, but what were Decreed for him to remove, when he was destinated to that worke; which was from *Everlasting*: For *Adam* in his fall, & sinning, was a *Figure*, or *Type* of *Christ*, taking away Sinnes *Rom. 5. 14.* so the *Chapt. end*: Therefore *Christs* taking away Sinnes, was decreed before *Adam*, or the *World* was, (and so from *Everlasting*) or how could *Adam* tipifie him, if he were not before inteded to that worke? And if *Christ* were from *Everlasting*; Decreed to take away Sinnes, then were the Sinnes he should take away, Decreed from *Everlasting*: This also appeares by *Deut. 32. 31. to 37.* where it is said; that both the Sinnes of Gods people: *Vers. 32. 33. 34.* And their Afflictions *Vers. 35.* And their Deliverance: *Vers. 36.* are all afore hand, laid up in store with God, and sealed among his treasures: That is, in the *Eternall Decrees*, of his *Wisedome*, & *Knowledg*, in the deepest secrecy, & hiddenness, hath God set downe his peoples sinnes & punishments; which in a sett time he will avenge, and at the end, doe his people good.

And the Reason, and Ground, and further Evidence of all this is: Because, by the same Decree that settis downe the End, are all the Meanes thereto set downe; Wherefore that *Eternall Good Will* & *Wisedome* of God, which Decreed Believers to *Eternall Happines*, Decreed all the Afflictions, & Sinnes, how much, & long, God would leave them to weakenes, and let loose corruptions; as the wayes & meanes by which, he would bring them to that *Glory* appointed them: For every thing which befalls Believers in this *World*, is a Meanes to that great End of *Eternall Glory* to which God hath ordained them; and therefore was fore-ordered for them, in & by that *Great, & Eternall Love*, and so cannot but be in *Love*, and for their Good.

FOURTHLY, All Changes upon Believers by Sinnes, or Sorrows, come on them, by & through *A Covenant of Grace* made with them; This follows from the former; For the *Covenant of Grace*, is nothing else, but the gathering together, & revealing with an obligation to them, to performe, what ever were his *Eternal Purposes* in Himselfe, concerning Believers; Wherefore, all that is Decreed concerning them, is exhibited to them, through *A Covenant of Grace*; which cannot but season it, & make it wholsome to them; however pernicious it be to others.

For all mett on Christ, upon the Crosse, Therefore were before decreed for him to remove.

A further Ground.

4.

Rice.

They all come from God, on the through A Covenant of Grace.

Thus

Afflictions.

Thus all *Afflictions* come through *A Covenant of Grace*; and are exprest in it, *Psal.* 89. 32. 33. 34. For they be *fatherly chastisements* for good, and tokens of *Love*, to which the *Covenant* binds God *Heb.* 12. 7. 10. Whence it is that God is called the *terrible God*, keeping *Covenant* & *Mercy*, *Nehe.* 1. 5. Because his *Covenant* for *Mercy*, is to *Afflict*.

So all their Sinnes.

And so, all the *Sinnes* which Beleevers are left to, they are through & because of the *Covenant of Grace*, left to them; and the *Covenant* implies a dispensation of sinning to them, as well as other things: For though the *Covenant*, expresse not their being left to *Sinne*: Yet, it implies their *sinning*; for its scope is; that God as a Father will *Educate & Nurture* them up so, as shall fit them for his *Inheritance of Glory*: Now by *Sinnes* are they as much *nurtured*, & *fited for Heaven*; as by any thing else: Wherefore, by vertue of, and through his *Covenant of Grace*, doth he leave them to, more, or fewer, lesse, or greater, *Sinnes*, as may best nurture them up, even as he fits them for service in this World, by leading them into *Sinnes*; as he did *Peter* to confirme the weake; by leaving him to that *Sinne*, *Luke* 22. 12 with 34. 57. And *David* to beare out to the World, his *sure mercyes in Christ*: *Isa.* 55. 3. by leaving him & his house, to many & great *Sinnes*: as 2. *Sam.* 11, because else the *surenes of the Mercy*, had not appeared; had they not sinned extraordinarily:

By which he nurtures & fits them:

For Service

For Heav.

So he fits also for the *Glory in Heaven*; by their various *sinning here*: Not onely as *Sinnes* make way for *Afflictions*, but also as they make way for *Gods free Grace*, *Christs Mercy*, and the exercise of diverse *Graces*; As that *Sinne* of the Church of *Corrinth* did 2. *Cor.* 7. 10. 11. And who ever observes *Gods* manner in nurturing up his Children for Heaven, he will find that the most usuall wayes of his Art, therein lye in leaving them to *Sinnes* or *Afflictions*, or both; For,

1. They try their Faith:

Afflictions doth, in,

Gods Love.

Mercy,

Justice.

So Sinnes much more

In Christs Blood,

In Gods Unchangeableness

First, *Sinnes & Afflictions*, are a tryall of Faith; *Afflictions* try our Faith in *Gods Love*, that he should *Afflict* and *Love*; as *Jobs* Faith was tryed; *Though he Kill me, yet I will trust in him*: And they try our Faith in his *Mercy*, when he so takes vengeance on our iniquities, to beleeve him *mercifull*, and that he hath forgiven: *Psal.* 99. 8. And they try our Faith in his *Justice*; whilst he so afflicts the good, and lets the wicked prosper; as it is in the *Psalmes*.

And as *Afflictions* are a tryall of our Faith; So are our *Sinnes*; and that much more then *Afflictions*: They try our Faith in *Christs Blood*, for an *Atonement*, *Psal.* 51. 2. 7. They try our Faith in *Gods Unchangeableness* that he will not cast us of though we *sinne*; according as the

COVENANT

In the Promises.

Covenant runes, *Psal.* 89. 31. 32. 33. They try our Faith in the Promises of Perseverance, & Victory, over Sinne, when yet we find it captiue us; as *Paulus* faith shewed it selfe, *Rom.* 7. 23. 24. 25.

Now this Tryall of Faith, by manifold tentations; as *1. Pet.* 1. 6. 7. that is both by Tentations through Sinnes, & Sorrowes; is for a season needfull: Even, whilst we are in nurture; in as much as it tryes Faith; As the fire doth the gold, that is to be used in speciall things: Which tryall of Faith over, & above besids the Faith it selfe; will be profitable, at the last day; and therefore, is at the present of more price & vertue to us, then gold, which perisheth in this World.

Secondly, Sinnes & Afflictions, are as seeds of an harvest of Joy at the last day: Afflictions are the ground worke of Joy, *Psal.* 126. 5. 6. as the Babilonion Captivity (their spoke of) was of that great ioy: and so *Heb.* 12. 11. even though they be inflicted for Sinnes, as the fore-mentioned were; For God forgives & removes the Affliction: *Psal.* 103. 3. *Isa.* 38. 7. Yea, and they Comfort, at the last day, as the hardnes of the Sea voyage, doth in the haven; and the danger of the fight, doth in the triumph: *Reue.* 7. 13. 14. And Sinnes, however, for the most part, they first occasion trouble, yet they tend to, and in the end, bring forth the more Joy; both heere, whilst God forgives them, and sheds abroad his Joy with his Forgivnes; giving not onely ease, by setting againe the bones he broke, but also making them to rejoyce *Psal.* 51. 7. 8. David never joyed more, then after his reconcilement to God, upon those horrid Sinnes of Adultery & Murder; and that of numbring the People: For after the former he had Salomon given him (Whome the Lord sent, & called beloved of the Lord *2. Sa.* 12. 25. & was he whome God had named to build the Temple as ye heard before; and after the other sinne he had the place of the temple, shewed him; & liberty to prepare for its building which greatly joyed his soule; there being nothing to which his heart wēt forth in so much desire as to Gods house.

2. They tend to a harvest of Joy to come.

And indeed Gods people need more Joyes after Sinnes, then after Afflictions, because they are more cast downe by them; and therefore God useth Sinnes, as meanes by which he leades in his Joyes unto them in this World: And also in the World to come; their Sinnes yeild them great Joyes; Indeed, in some respects, they shall joy most at the last day, who have least sinned; But in other respects, they have most joy who have most sinned, (For sinne they little or much, they all shall enter into Joy, at last) whilst the free Grace, and rich Mercy, of God the Father; the Merrit, & Love of God the Sonne; the Power

Gods people needs more Joy, after sinning, then after afflictions.

Which they have heere, and more heereafter.

of the indwelling holy Ghost in them; shall the more shine forth, how much the more *Sinnes* have bine within them; and Faith will the more Tryūph in & with the Trophes of so many the more Victories over the *guilts of Sinnes*, and keeping up under the more continued assaults of *powerfull Sinnes*.

3. God is thereby, made more manifest to them, In all his Attributes.

3. By *Sinnes & Afflictions*, God is the more made manifest to them; Even, all his *Goodnes* is made to passe before them *Exo. 33. 19*. That is, all his *Attributes*: as *Exodus. 34. 6*. his *Soveraignty* to doe what he will, with whome he will; whilst he leaves them to any *Sorowes*, or *Sinnes*, *1. Sam. 3. 18. Exod. 33. 19*, alledged, *Rom 9. 15. He hardens whome he will*: So his *Justice & Mercy*: more *Justice*, in that the more they sinne, the more he takes of *Christ*: *Rom. 3. 26. he is just*, as well as a *Justifier*: And more *Mercy*, in pardoning more to them. And so his *Truth* is manifest; in a more full making good his threats in punishing them for *Sinnes*; or his *Promises*, in pardoning more *Sinnes*.

Which doth greatly nurture them for heaven.

So that tentations, is matter of all Joy, as:

James. 1. 2. explained.

Now this seing *Gods backe parts*, doth greatly nurture, and fitt for heaven, many wayes, which I need not mention, they are so obvious: Thus then, the *Changes* through *Sinnes & Afflictions*, serving for a nurture & education of *Beleever*s unto heaven, it is, matter of Joy to them, when *They fall into divers temptations*, *James. 1. 2. Yea, all Joy*; Its a *praise*, I find not againe used in *Scripture*; It is more then to say; much, or great joy; for it implyes that what ever kind, or degree of joy there is, we should take it up to joy in this thing; (as the like *phrase*, is used in the like sence, for *Prayer*: *Eph. 6. 18.*) which shewes that there is more then ordinary cause of Joy, in these *Tryalls* of *Beleever*s, some of which, he instanceth in: *Verse. 3. to 6.* For these *Tryalls*, are of their *Faith* (as ye heard before) which yeilds a future gaine, and a present proffit also: for *Faith tryed*, brings forth *Patience*; and doe but let *Patience have hir perfect worke*, & ye shall be intire, & lack nothing: Entire; the greeke word *ὁλόκληροι*. I find not else where used in *Scripture*; but *1. Thes. 5. 23.* that which is intregal with all its parts, which hath all that is allotted it which is posselt of your whole lot, portion, or inheritance; Yet there is added another word (as if this were not full enough) and *lack nothing*; or rather *lacking in nothing*: As if by the *Tryall* of *Faith* through several *Tentations*, *Patience* may be wrought up to such a perfection; as that they should have their full portion of *Grace & Glory* given them into their hand:

And whereas, they may say, but who is *wise* enough so to improve *patience*; he prevents it; saying to this effect: Thus to doe is indeed

Wisedome

wisdom, which any man may lacke, but if he aske it; he shall have it, and so may doe the things, and become fully possesse of all his portion, and inheritance; and therefore may well joy with all joy, when he is fallen into diverse tentations; This indeed is not a matter of sence; therefore saith the *Apostle* count it; or suppose, and thinke it so *ὑπολογίζεσθαι*. Let this be your leading thought of all other thoughts, and let this thought leade your affections; so much the word may implye *ὑπολογίζεσθαι*. Wherefore, *Versē. 12.* he sayth, *They are blessed that indure*, that is indure so as to stay it out, and not give over; For he when he is tryed (or as the words in greeke are) being become one tryed, as mettall in the furnace, shall receive the *Crowne of Life*; which implyes that till he is thus tryed, he is not meete; and this tryall makes & discovers him to be meete to receive the *Crowne*; which *Crowne* though it be the same for substance: Yet it is divers in degrees, & circumstances, unto which severals, they are fitted by severall tryals; God being served on them, in pardoning more to them; or in their being more sanctified, or afflicted.

Versē. 12.

The three Persons in Trinity, severally, inables Beleevers to triumph over Sinne.

And thus ye see, how God the Father hath made us able to triumph over sinne, as nothing: Even as the other Two Persons also in able us to doe, in a severall way; For compare we Sinne, in its working, & indwelling in us, in which respect, it is nearest us; Yet compare it with the power & purpose of the *Holy-Ghost*, who dwells also in us, to subdue it all; and compared with him; It is lesse then the force of a Flye, to a Giant; it is nothing: So compare we Sinne in its guilt, with *Jesus Christ*, his Righteousnes, Blood, &c. It is not so much as a Cloud compared with the Sunne, in his strength; it is nothing: So also compare we Sinne, in its being, with the Counsell, Decree, & Intent of God the Father; and it is nothing: Yea more; there is all good, and much good comes of it, to Beleevers, and to God: Thus the Three Persons in Trynity; have each of them, severally put forth their power, to nullifie Sinne, on the behalfe of Beleevers, that it should not dismay them: And God the Father; hath taken it up, and ordered, it for much good, unto Beleevers: In that He, and his Decree, and Covenant of Grace; is the Channel by which all Sinnes befall them.

The Summe of this last Meanes,

Now then, to summe up all; Since all Changes by Sinnes, or Sorrows which befalls Beleevers, come frō God, & frō his Decree Everlasting, & are dispenced to them, as a nurture through A Covenant of Grace; It must needs be that they must all worke together, to their good, *Rom. 8. 28.* It may be, to them that view but particulars, & asunder,

their general good end, and their conducement to it, may not be perceived; But put them all together, and ye shall see, in their utmost maine end, they all worke together for good, to all *Beleever*s; And by the Coherence, the *Apostle* there seemes to meane, *sinfull Infirmities* against which the *Spirit* helps, as well as other more outward *Troubles*: Wherefore, there cannot be any true reason or ground, why any thing should perplexe them.

Troubles either by *Sinne* or *Affliction*, are to be looked on two wayes; Both as *Sinnes* are our owne, and come from our cursed nature, and dishonours God, crucified *Christ*, greive the *Spirit*, transgresse the *Command* &c. And so *Afflictions* may be considered, either as coming from our *Sinne*; or at the least; our *sinfullnes* exposing to them: And thus, with hope in *Christ*, for pardon; *Beleever*s are to greive and humble themselves, for *Sinnes* & *Afflictions*: And from this, anger & greife, *Ioseph* did not take off, his *Brethren*; Nor *Christ* his *Disciples* in my text; This is a *Trouble*, that is good & profitable for them; But as *Sinnes* or *Afflictions* are beheld, onely as our owne, in their bad effects, & rootes, and God, & his Will, & Hand in them, and their good effects, through him, are not considered; hence comes *sinfull* & *pernicious* troubles; which *Ioseph* to his *Brethren*; and *Christ* to his *Disciples* diswads from; And noe course is so full to remove or prevent it, as this looking on God the *Author* of it, and the good which he brings about by it: Which is rarely done by *beleever*s, yea, hardly knowne, & therefore I have enlarged it:

Yet, let me close this *Meane*s against all *Troubles*, as our *Saviour* doth; Namely that yee know (who are *Beleever*s) all this: Ye know these true grounds of *Consolations*, though not so distinctly, or perticularly; yet there is that in you, which contains all these *consolating* Grounds, if ye would stirr it up, and gather it together; and not brutishly give way to sence & present things, and to the passions of your owne supposed false grounds of Gods hand on you in leaving you, to *Sinnes*, or *Sorrowes*: Wherefore stirr up the knowledg that is in you, and use it that so whatever *Changes* befall you by *Sinnes* or *Sorrowes*; your hearts may not be troubled.

And thus much for the *Fourth Meane*s against perplexing trouble of heart; included in the 2. 3. & 4. *Verses*; and for those *Verses* as they stand in reference to the former, and their scope, to Comfort the *Disciples* against *Christ*s With drawing his Corporall presence: And so we have handled these *Verses* as they are a *Dehortation* from *Trouble* of heart, and *Directions* of *Meane*s to help against it:

Thus much,
for these
Words, as a
Dehortatiō,
& Meane,
against
Trouble.

Now let vs Consider them againe; and observe wh at may be deduced & drawne by Consequence from them, or found positively, and absolutely in them: And thus, these Verses Containe many rich, & pleasant Truthes.

FIRST OBSERVATION.

That Iesus Christ: hath extraordinary tender bowels towards all Beleevers in Trouble.

This is demonstrated in Foure Perticulars.

First, *Christ* could not beare that these *Beleevers*, should be troubled; but forbids it, and by many *Directions*, and *Arguments*, fortifies them against it: So soone as he perceived trouble begin to arise in the; *He* abounds & ouerflowes with care to prevent & remove it: Even as a tender Mother, who is restles in carefullnes to ease hir Child so soone as it is any way troubled: And this in *Christ*, farther appeares in the rest of this, & the following *Chapters*: In which by many words; againe & againe he discovers, that his bowels greatly moved with the sight of their trouble: *He* indeed shewing much more trouble of Compassion for them, then they had trouble of perplexity; as the tender Mothers troubles for the Child, are oft greater, & more, then the Childes, which cause them, because of hir abundance of bowels: Yet farther.

Secondly, *He* was thus taken up with trouble about their trouble, then when he was entring into his owne great Trouble, when it was so neare him, that it troubled him with its gastnes, & greatnes; *Iohn. 13. 21.* It was his owne Personall trouble; which useth to ingrosse all the care; that is in man, for himselfe, though men can be troubled for others, when they are free themselves, yet hardly when they are in trouble themselves: Yea, and this trouble of *Christs* owne, was greater, then theirs, for theirs was much of it groundles, & imaginary, & such as might be escaped (as ye have seene before) but *Christs* was all, real; and such as must be indured; & it was the heaviest burden as ever was, or could be layed on a creature; also it was at hand, he had sett foote on its borders, & toucht the brime of that Sea into which he was to be plunged; it was nearer then theirs, for theirs was but to follow on his: Now the presence and approach in sight of so great a trouble to ones selfe, how doth it use to ingrosse an whole man, that he can mind no friends trouble else; as the *Disciples* were so overcome with their owne losse by *Christ* his departure from them, as they could not mind him, and his trouble, not for an houre: Yet farther.

The Words considered absolutely, And for they yeild many rich Truths

I. Obser.

Christ hath tender bowels towards Beleevers in troubles.

For 1.

He could not beare their being troubled: But is much troubled about it.

2.

And this, when he was entring on his owne great Trouble.

3.
And that
though he
found much
sine in them

Thirdly, *He* was thus taken up with *trouble* about *their trouble*, though *he* found at present, much *sinne* in them, and offensiveness to *his spirit*; and foresaw that they would play false with *him*, and forsake *him*; and this contrariety of disposition, & unkind dealing, so weakens mens affections in each other, as that they can scarcely continue love, much lesse such love, as to be troubled for their troubles: Yet further,

4.
And though
he knew it
should not
be long.

Fourthly, *He* was thus taken up with *their troubles*, though *he* knew it was not long to the ending, and vanishing of all these *their troubles*; Namely by *his resurrection*; which *he beleevved fully*, though they did not: Yet for so small a time could not *he* behold them in *trouble*, but every veine in *his heart* was moved, and *he* most industriously applies *himselfe* to remove, & prevent it, for the present; Thus also, for all other Beleevers, though *he* knowes the rule God goes by; *That if Sorrow be in the Night, yet. Joy shall be in the Morning*; Yet is *he* troubled greatly with their present troubles, even as one is with the least, and shortest touch on the apple of his eye; *Zach. 2. 8.*

Reason,
of all is:
From his
Nature.

REASON.

The Reason or Ground of all which tendernes of bowells towards them; Is, from *his Nature*; For, *he hath the fullnes of the God-head* (all the *divine Nature*) *bodily*; working in an *humane Nature*, and so as a man; Now the *divine Nature*, is *Mercy & Love* 1. *John. 4. 8.* and all *mercy*, is but some dropps of that *Nature*; which being put forth in *him*, a *Man*; inlargeth after mans manner, *his bowells infinitely*; So that *he hath more bowells*, then all *Angels*, which yet worke in an *humane way*, to move & touch *him* as a *Man*: *Heb. 4. 15.* with feeling as a man may have, though not in an infirme way as it is with us; but as is cōpetible to a *glorified nature*: Now this *his Nature*, is drawen forth towards beleevers; partly by *his Fathers love to them*, *He* knowes how greatly *his Father* loves them, and loves to have them loved, and therefore in obedience & love to *his Father*; *He* gives vent to the whole ocean of *Compassion* that is in *his Nature*, to flow out upon them: *John. 14. last.* and that seemes to be the connexion *John 10. 15. I knowe the Father*; and lay downe my life for the sheepe, because I knowe it is his mind, I so should doe; for the original motive of *Christs love to Beleevers*, is because the *Father* so loved them; they were *his* *John. 17. 6.* yea, & continue to be *his*, though given to *Christ*: *Perse. 9.* And partly *his Office & Relation to them*, drawes *his bowells* towards them: *He* is a *Brother*, *Head*, *Husband*, *Father*, (all that may indeare, *he* is made to them) *he* is their *Saviour*, their *Guardian* &c. they are given *him* (as the former places

places shew) he hath a propriety in them also; they are his owne, *John. 13. 1.* Yea, he is made one with them, in a stricter nearenes, then one flesh & bone, one spirit they are with him *1. Cor. 6. 17.* therefore he cannot but so love; even selfe-love begett love to them; neare relations among men, begett affections.

FIRST USE.

For Instruction; First, That God is most tender to Beleevers in all their Troubles: For what Christ is, that very same God is, inasmuch as he is his expresse image *Heb. 1. 3.* The Character, and so carrying a full expresse of him: Which Christ is; not as the Second Person barely, for so he is as invisable as the Father, but as the Second Person incarnate; & though his incarnation fit him to expresse after our manner; God the clearer to us; yet it adds nothing to him beyond what is in God: In God is the same degree of Love; which is in Christ; but it is made evident to us in & by Christ: Yea, it was in God, before it was in Christ: For, he raised up Christ, and filled him with it, that he might convey those Compassions to us; and him he charged to doe it in all their afflictions: He whole Angel of presence (which is Christ) saves; He is with them afflicted; and that is God the Father: *Isa. 63. 7. 9.* Therefore by all the evidences of Christs infinite Compassions, assure your hearts, that God is so, every whit so (though He be Great, High, Holy, Just, Independent) and goe to him in your miseries & infirmities, with boldnes: For assurance of great mercifullnes, makes bold to come, though it be a desperate venture:

Not onely, Christs mercifullnes, & mediation, should bring us boldly to God, as *Heb. 4. two last verses.* But Christs mercifullnes, should so convince us of Gods, as that upon Gods mercifullnes, we should beare up, & imbolden our selves, though it is to flow to us, onely through and for Christ; or else we doe not enough honour God: In which way, I feare many Beleevers wrong God; forgetting his mercifullnes, & looking on Christ, not onely as meriting & moving Gods mercy, but as onely having mercy.

Second Instructiō, That all Beleevers (but especially Church members & of them most especially Church Officers) should shew forth abundant cōpassions in being moved with the troubles of others, even more then with their owne; For else they shew not forth Jesus Christ: All Christians are anointed with the same spirit: Therefore should have the same bowells, that Christ hath: And Church-members are not onely; one Body, in a speciall respect; But they are Christs in a speciall relation; a new, and superadded relation, by verrue of their peticular Church fellowship

Use. 1.

Instructiō

That God is most tender to Beleevers, in troubles.

2. Beleevers should be cōpassionate, Especially Church Members.

fellowshipe; and therefore *they* should more especially resemble *Christ*: Hence that *Exhortation*, Col. 3. 12. Therefore; *Because Vers. 10. 11. ye have put on the new man, after Christ &c.* Therefore, *put on bowels of mercyes, & kindnes*; Mercyes, that is the most mercifullnes, as can be; and take in *kindnes* also; and not some acts, but the very rootes, the bowels of these; and content not your selves of getting such habits in your hearts; but put them on, as a garment; be seene in them: Thus was also *Paule*, as a Church Officer, 2. Cor. 3. 2. their sorrow, so tooke up his heart, that he could not be eased, till they were: And Chap. 11. 29. if any *Beleeuer* (and not onely some of his choicest) were *weake*, as being prest with any burthen; he also, for their sakes became *weake also*: And if they were *hurt*, by any fall into *Sinne* (for that is ment in Scripture phrase, by being *scandalized or offended*) though he could not in this become like them, to be so also; yet he was *tortured with trouble* of it: as if he were in the fire, & burnt; which is a very sensible paine: For therefore Church Officers should thus resemble *Christ*, because in a speciall manner they represent *Christ*; who is the great Officer & Minister under *God*, especially whē he was on earth; Rom. 15. 8. But alas! where is this conformity to *Christ*, to be found? I am, (now I compare others with it) ashamed, and amazed; *selfe-love*, so prevailes in us, that we have not any *compassions* to be troubled with the troubles of others, as if *our owne*; as their duty is: But I say the *mercifull* shall *find mercy*; and this drought of Compassion to others, will restraîne though it cannot dry up, *Christs* springs of pittie to you.

Use. 2.

SECOND USE.

Exhortation.

To gett assured of Christs tendernes,

For *Exhortation*, to all *Beleever*s, to tell *their hearts* in every trouble; that *Christ* is more troubled then ye are: As sometimes ye see a Mother more toucht with the Childs illness, then the Child is: Though ye see him not troubled, yet by *Faith* be assured *it is so*; and as he was at this time, in *his Disciples troubles*, so is he, & ever will be, in every *Beleever*s trouble; Nor hath he left *his sensiblenes* of our troubles, by his being glorified, for, since that, the *Apostle* saith of him *He is not one that cannot be toucht with feeling*: That is, *He is toucht with feeling of our infirmities*; in as much as he was once tempted as we are; and those impressions by his experience, remaine so that he is now toucht with feeling; though ye cannot conceive how, yet know it is so, for the *Apo.* saith it; *he feelles more* then you; and is eased by your ease, more then you (the head feelles most, in it is the seate of sence, more then in the members

members that are toucht) Therefore, if it comfort you to have one suffer with you, though no member doe it; yet know, that *Christ your Head* doth it, and cannot but be as ready to ease you, as you are to be eased, so soone as it is fitt.

Againe from the manner of *Christs* speaking we may observe:

SECOND OBSERVATION.

That although, since Christ is come, We should not onely belevee in God the Father, but in Christ; Yet, We should not cease beleev- ing in the Father, and doe it in the Sonne onely, as it was formerly done, onely in the Father; But we should continue our faith in the Father also.

2. Obser.

As we must belevee in Christ, So we must continue faith in the Father also.

For he saith not, cease your beleeving in the Father, and place it onely on me; But as ye doe belevee in him, doe it also in me, but cease not to doe it in him; Therefore, in diverse Scriptures, Faith is given to God the Father: Rom. 4. 24. Heb. 2. 13. He proves *Christ a Brother* verse. 11. because he trusts in God; that must be God the Father: So, 1. Pet. 1. 21. & 1. John. 3. 21. Confidence towards God the Father; as the 22. 23. ver. shew.

REASON.

The Reason is; Because, though God put the Promises into *Christ*, and gave him them, yet he reserved them also in his owne hands & power; For God the Father did not onely promise *Christ*, and that *Christ* should doe every thing; But He promised *Christ*, and promised that He by, & through *Christ*, & for *Christ*, would doe such, and such things: As that he would justifie them that belevee; Rom. 3. 26. It is the Father that is just, in taking satisfaction from *Christ*; and yet is the justifier of them that belevee in *Iesus*; So Rom. 4, 5. Our Faith now, since *Christ*, is made, (in this respect) the same with *Abrahams*, even as he, to belevee on him, who justifies the ungodly, not materially meritoriously, as *Christ* doth; but judicially, to acquit in judgment; which is the Fathers worke: For it was on the Father promising this, in *Isaac*: That *Abraham* beleveed: Verse. 3. And this is the same Person who is ment Verse. 5. for that, it is a continued speech; which is more plaine, Tit. 3. 6. 7. He that shed Mercy on us, through *Christ*; justifies us by his Grace, through *Christ*; and this must be the Father; Also the Father promised by *Christ*, to give the Spirit, who is therefore called the promise of the Father: Acts. 1. 4. and the progresse, yea, & whole worke of Sanctificatiō, is given to the Father: John. 15. 1. 2. & Jude. 1. Not because he works it immediately (for it is more specially appropriated to the holy Ghost) but because he hath purposed and promised it: as Eph. 1. 3.

Reason.

Bec. though God put the Promises into *Christ*, Yet he reserved them also in his owne hands.

Beleeving
in the Fa-
ther must
not onely be
in generall.
But more
speciall.

Nor by this *beleeving in the Father*; doe I onely meane, *in general to beleeve in him*: For so, *Beleeving* being a duty of the first Commād, and a natural Worship, it is a due of all the *Three persons* in common, *as God*; and we are to *beleeve in the Father, Sonne, & holy Ghost*: But, the *Three Persons* have pleased to select, and more especially, to appropriate to *each of them* (yet in the name, and for the honour of *all three*) some perticular Workes about Man; even such as more specially suites with, *their distinct & Personall operations*:

Thus the *Holy Ghost*; hath more specially appropriated to him, the Worke of *Revelation, Sanctification, Inhabitation, & Comfort*: In as much, as these Workes are lowest in Order, and nearest to the Creature; as *He* is lowest in Order of the *Persons Divine*, and so nearest to the Creature: Though yet, as *He is one God, equall with the other*; So, those *his Workes*, are as infinite, & glorious, as any of the other.

And the *Father, & Sonne*, have more specially appropriated to them; *The promising* the good things which the *holy Ghost* reveales, & *Works*: Because in *Free-Grace*; a *Purpose & Promise*, must goe before the *revelation, & exhibition of them*; As the *Fathers Person, & the Sonnes*, are in *Order of Substance*, though not in *Time*, before the *Person of the holy Ghost*: Therefore, I say; *Promising* is more specially appropriated in *Scripture*, to the *Father & Sonne*; And as *Promising*, on *their parts*; So *Beleeving*, on *our part*; is more specially appropriated in *Scripture* to *them Two*: To the *Father*; because, the *Promises*, are but expressions, and obligations of *himselfe*, to performe, *his Purposes*: In as much therefore, as *He*, who is the *First Person* of the *Three*; assumes to *himselfe*, the *Purposing or Decreeing* of all; which is the *First roote* and rise of every thing; there is a fitness, that *He* also should assume to *Himselfe*; the *promising of them*; in as much, as they are *his owne*; the issue & offspringe of *his owne good will*.

And the *Sonne*, being *Heire* to all *his Fathers*; Is also *Heire* to *His purposes & promises*, and had them all first made over to him (as ye heard before) and was appointed to purchase them for us; and so they also are *his owne*; and *He*, with the *Father*, appropriate more specially to *themselves* our *beleeving in them*, unto the performances of the *Promises*: And the *Father*, though he made over all *Promises* to the *Sonne*, & appointed him also, to *purchase them*; Yet he put not him selfe, out of possession, though he put *his Sonne* also in, with *Himselfe*, and gave *his Sonne* another proper title, by purchase; Yet the *Father* kept *his owne title* to the *Promises*, and so to our *beleeving in Him*, as well

well as in the Sonne: Which, is intimated in this; that he retaines in his owne hands that Promise of making Christs enimyes his footefooles; *Psal.* 110. 1 Which conteines in it also, the consummation of all Promises to Beleevers, both of Justification, & Sanctification, & Resurrection from Death: *1. Cor.* 15. 25, 26. which God the Father assumes to Himselfe though yet he executes, & performes it, by Christ, (as ye heard before) Therefore Christ himselfe (though he is at Gods right hand) trusts in God: *Heb.* 10. 12, 13. and so must all Beleevers.

But it may be askt; What difference is there, twixt our beleeving in the Father, & in the Sonne? I answer in Four Things.

First, our Beleeving is in the Father, as in the original Author, and undertaker, for our good, who sent, and gave Christ for us; & raised him up from the dead; and therefore *Rom.* 4. 24. our Faith is so placed on him; But our beleeving is on the Sonne as the Person appointed by the Father, to convey all good to us; *John.* 6. 27, 29, so *Math.* 12. 18. to 22. He is beleeved in, as Gods Servant, fitted to the worke; as the meritorious and working Meanes, of all our good; as the bread of Life, *John.* 6. 35. therefore the proving him to be the Christ, helpt them to beleeve; *Acts.* 18. 27, 28. because they beleeved in him, as the Meanes or Instrument anointed, & fitted by God, to Save: Hence it followes.

Secondly, Our beleeving in God the Father, is more mediate, & remote; it is through & because of Christ: *1. Pet.* 1. 21. By Christ we beleeve in God: That is not onely by Christ, as the Efficient working Faith: But as the Meanes through Whome, we come to beleeve in the Father: For so, the greeke word *δι' αὐτοῦ* aswell signifies the Instrument by which, as the Efficient; The Efficient *1. Cor.* 1. 9. And the Instrument *Acts* 2. 22. so *1. Cor.* 8. 6, *Eph.* 2. 18. For, when God (that is the Father) is opposed to him; He then is taken as the Instrument of God: For as God chose us in Christ; and adopts us by Christ *Eph.* 1. 4. 5. So he brings us to beleeve in Him through Christ: The distance is so great twixt God & us, that we cannot immediately trust in God; but now our Faith in Christ, is immediately in Him: And therefore our clossing is closser, & more immediate with Christs Person by Faith, then it is with the Fathers Person: We by Faith, close with the Fathers Person as with a Father by marriage; But with the Sonnes Person, as with an husband with Whome we joyne immediately; and therefore we beleeve in the Sonne, as in a Gift given to us able to helpe us; *John.* 4. 10. and in the Father as the giver of it: In the Sonne, as in the Mediator twixt God & us *1. Tim.* 2. 5. And in the Father, as he that is made one with us,

Question:

What is the difference twixt beleeving, in the Father and the Sonne.

Answer.

1.

Beleeving in the Father, is as in the original Author of our good

2.

It is more mediate.

through the *Sonne*; Therefore the *Sonne* is called *Emmannuell* *Math.* 1. 23. not in respect of the *Union of his Natures*: But because, *God the Father, in him, is at one With us, & on our side*, who else is not one with us; Neither, as we once were *Righteous* by the *Covenant of Workes*, in that *He is* to much above us in *Holynes*, nor much lesse, now we are *sinnfull*; & as a Ground of this.

3- Thirdly, *We beleeve in the Father onely*, as a *Divine Person*; But in the *Sonne*; as the *Sonne of God & Man*: Therefore *Faith in Christ*, is given to him, as *Gods Sonne*, *John.* 3. 18. And as *Man*, to his *Blood*: *Rom.* 3. 25. And thus is *Faith* on him to be pitcht as *God-Man*, for thus onely he doth the *Workes* we trust in *Him* for, to *Merrit*, *Mediate &c.* Hence.

4. Fourthly, *He being beleeved in*, as *lesser then God*, being *God-Man*, *Faith* rests not in him, but riseth up to the *Father*, as its utmost propp: *John.* 12. 44. *Not in Me*; that is *Not onely in Me*; but riseth up to *My Father also*: That so, as the *Father* is the *Original* of all *Good promised*; So *He* should be the bottom of our *Faith*; in which it is *terminated*; And to *Whose Glory*, it shall lastly *Worke*: *Eph.* 1. 12. & *1. Pet.* 1. 21.

Use.

For *Exhortation* to shun an *Error in the Object of your faith*: one *Error* we have before discovered: Namely, the not taking in the *Person of Christ*, but pitching onely on *God & his Promises*: Now I shew you another to shun: Namely, when ye pitch your faith onely on *Christ*; and not also *With him*, on *God the Father*: Many are so ignorant in this that they thinke, *God the Father* is not the *Object of our Faith* now: But ye see it is otherwise: Wherefore give the *Father* also, with the *Sonne* his due of *Beleeving in him*: The difference twixt *Jewes* and *Us*, lyes not in this. that they had the *Father*, and we have the *Sonne Incarnate*, to trust in; But in this, that they had onely the *Father*; and the *Sonne* but in a *Promise*; whereas we, have the *Sonne actually come*, and the *Father also*, to beleeve in: So that we have a double propp for our *Faith*, and therefore should have a double strength in *beleeving*: It is true; that *implicitly*, we beleeve in the *Father* whilst we doe it in the *Sonne* as he that sees the *Sonne*, sees the *Father*, though he know it not; because *They are one*: *John.* 14. 9. Yet, till it is done *explicitly. distinctly*, and *knowingly*, it is not so honourable to the *Father*, nor so comfortable to the *Beleever*; Its not so honourable to the *Father*, because *professedly & knowingly*, ye give him not this his due of *beleeving in him*, which he challengeth: An unwilling respect, is not counted an honouring a *Man*: Nor is it, so comfortable to us; for the knowing & using

Two, must needs yeild more Comfort of Faith, then the knowing, & using One only; *God* hath therefore, as by giving Two; *His Word & Oath*: *Heb. 6. 17. 18.* So by giving Two; *His Sonne & Himselfe*: abundantly provided for our securitye, & comfort: And indeed; as in some respects; we are much helpt in *our faith*; by *Christ* being its *Object* (as ye have heard) So in some respects, are we much helpt, by the *Fathers* being the *Object* of *our faith*: For in *Him*, we have the *Roote of all*: *our faith* goes to the bottome, and in this, the deeper, the sweeter, & the stronger: For we trust on *Electing Love*, *Free Grace*, *Everlasting Mercy*; that which, disposeth of *Christ*, and *his Riches* to whome it will, & in what measures it will: *Math. 20. 23.* And so that Objection is prevented, which may arise from their being one before *Christ*, who in his *Soveraignty* orders *Christ*, and *his Merits* as he will: But ye have *his Promises*, *Him self*, to trust in, as well as, the *Sonne*: Yea, and ye should be stronger in the *Faith in the Father*, then the *Jews* were (who onely beleaved in him) because by *Christ*, ye have not the *Father*, more obscured, but much more revealed then he ever was before.

THIRD OBSERVATION.

That Beleevers are prone to sinne in those Affections, which be lawfull; and in some sence necessary.

As heere; *Trouble for Christs Death*, *Judas Sinne*, and *Their owne Apostacy*, was so necessary; that they had sinned if they had not bine moved with it; and yet they sinned in being moved with it; as appears, because *Christ* forbid them the trouble; *He* forbid it to them: And the Sinne was (as ye have heard in the explication of the Words) both in the *Object*, fearing to much, even more then was to be feared: And in the *Passion*; to much being moved with what was truly apprehended.

USE.

For Information to true Beleevers; Not onely to care, that their affections be set on right, & lawfull things, but to care that they exceed not in the; Which, we are the proner to, & more hardly sensible of, because the substance of the thing is lawfull: *Jonah* was right in his desire to be found true in his sayings, to *Niniveh*, because he was a *Prophet of God* to *Israell* 2. *Kings. 14. 25.* But this little rightnes in him, in the maine; advantaged the flesh in him, to much sinne against *God*, in running away; (thinking *Gods Mercy* would prevaile against that peremptorye Message of Ruine to *Niniveh*) and against Man-kind; in wishing rather the Ruine of so many *Thousands*, then *His words* shall seeme to faile.

3. Obser-

Beleevers are prone to sinne in those affections, which be lawfull.

Use.

Information.

Not onely to care to set affections on lawfull things, But to care not to exceede.

So *Dauids error*, in his strong affections to *Gods house*, having some good in it: As *Salomon* saith of it; 2. *Cron.* 6. 8. made him err, in attempting a part of *Gods worships* without a warrant, for which *God* reproves him, 2. *Sam.* 7. 5. 6. 7. yea, and *Nathan* also the *Prophet*; not being infallibly assisted, was also misled in judgment *vers.* 3. Wherefore the better the thing is in it selfe; the more circumspect ye must be, that ye err not about it: Surely the *Disciples* thought they could not err in being troubled about these things, *Christs death*, *their owne Sinnes*, *Judas treason*, &c. The *Poet* observed *licitis perimus omnes*. that in things lawfull, lay our most dangerous snares; let us therefore looke to our selves, that we exceed not, unto sinne; in such love, greife, feare, pleasure; as in a degree, and some kind, are lawfull & necessary.

4. Obser-

Belevers,
are prone
to be much
troubled, &
the approach
of Afflictions.

FOURTH OBSERVATION.

That Belevers hearts, are prone to be to much, & sinfully troubled, with the approach of Afflictions.

It was losses, & tentations which the *Disciples* perceived comming which cast them into this distemper, of which *Christ* labors to cure them: This industriousnes of *Christ*, to remove & prevent their *Trouble*; not onely argues, *His Compassions* towards them (as hath bine observed) but also, their aptnes to be oppressed with trouble: Hence the *Scriptures* so abound with *Incouragements* against *Troubles*, and *Exhortations* not to be dismayed with them; and our experience of our selves, & others, doth abundantly shew, how prone we are to be dismayed with *Troubles*.

Reasons.

1.

Bec. They
crosse the
workings
of selfelove

FIRST REASON.

Because *Troubles*, doe so exceedingly crosse the workings & will of our *sinfull selfe-Love*; which is all for Ease, Pleasure, Life &c. Therefore denying our Selves; is put before the taking up our Crosse.

2.

Bec. They
eStrange us
from this
World.

SECOND REASON.

Because *Troubles*, doe so much cutt off, & eStrange us from this present *World*: The delicacies of this *World*; are banisht from us, by troubles: Therefore *Christ*, describes *Troubles*; By hateing *Father*; *Brother*; despising *Houses*, *Lands* &c. And other *Troubles* by *Sickness*, *Paines* &c. is exprest by being dead; and so also, *Persecutions*, for he meanes both; *Psal.* 31. 12. Now the *Love* of this *World*, is much in our hearts; in that, the things of it are fencible, and suite our appetites.

3.

Bec. They
are contra-
ry to a good
principle
with in us.

THIRD REASON.

Because *Troubles*, are contrary to a good Principle of *Nature*; that is left in us (as well as to the fore mentioned bad ones) viz. That desire to preserve

to preserve our selves, and so to avoide all evill; which was in *Christ*, and made him be afraid, & pray against his passion; professing that his *Will*, as *Man*, was against his *Sufferings*, considered in *themselves*, though *He* subjected that his *Will*, to *Gods*; and so *sinned not*: But our Corruption getts strength from this good *Principle*, to oppose *Troubles* *sinnfully*; and so *Christs troubles at Afflictions*, is distinguisht from ours.

FOURTH REASON.

Because *Selfe flattery*, makes us *promise* our selves, the contrary; *Luke. 12. 19.* and carnall confidence with *Atheisme*; makes us build our rest on the *present good*; as *Psal. 30. 6.* by which inexpectency of Evils, when they appeare, our Spirits are the more dismayed, & being unprepared, are the weaker, to beare,

FIRST USE.

For *Exhortation* to *Beleevers*, To *fore-think* & take more paines about fitting your selves for *Troubles*: Even *Beleevers* doe to much put off the *evill Day*; and doe not let the Words foreshewing *Troubles*, and preparing for *Troubles*, doe as *Luke. 9. 44.* Which either respects *troubles* fore told *vers. 22.* or the things which might fitt to beare *Troubles*, as that miracle *vers. 43.* But *Beleevers* doe so dreame of prosperity, and are so unapt to suffer; that they shun to fore-think it seriously; as the *Apostles* did these *Troubles*, by *Christs Passion*, or else they had bine fore warned, & armed. But *Job* did otherwise *Job 3. 25. 26.* he feared afore; Therefore he so well indured *Job. 1. 22.* till it grew inexpressible: It confirms your hearts in well doing; whilst ye fore-think *Troubles*; *Acts. 14. 22.* and they come never the sooner, but the easier, for your fore-thinking, and preparing; Nor need they bitter, but onely temper from surfeiting on your present sweete: So onely is that ment *Job. 3. 25. 26.* and implies that it is an Argument why Evill should not come when it is fore-feared: And they keepe away never the longer, nor fall on, the lesse, for your not expecting them; but hasten, and seaze more heavily: It is a shame for *Beleevers* to be toucht with that *trouble*, they before feared not; since the *Scripture* gives them such warning; and it is made the Lot of the Wicked, to have *Calamities* suddenly & unlookt for.

Secondly, To exhort *Beleevers*, when *Troubles* come, to looke out for helpe to beare, fearing & watching against their owne weaknes; To suffer, is a gift; not onely carrying favour, but new *superadded strength*; and a *Gift* superadded to *Faith*; *Phil. 1. last.* though in it selfe, not better then *Faith*, yet that which *Faith* helps not to; except assisted with

4.

Rec. Selfe-flattery promise the contrary.

Use. 1.

Exhortation.

To take paines, to be fitted for *Troubles*.

2. in *Troubles* to looke out for helpe to beare.

fresh supply: *Sufferings*, are *Christs baptisme* *Math. 10. 23.* and must have *his presence*: It is *Christs Life*, to beare them, and come out of them *2. Cor. 4. 10. 11.* As it is *Christs Death*, to be under them; Wherefore, ye must have *helpe from Him*: Even the *smal sufferings* by *fastings & mourning*; was to much for the *Disciples* at first; as *new wine is for old bottles*, or *new cloth is for old* *Math. 9. 16. 17.* Any denying Nature, is a strong worke: The *Disciples* could not beare *Troubles*, till the *holy-Ghost* came on them: Therefore *Christ*, preserved them from all; & *God* gave them to *Him*, to be saved from *Troubles* (which would have lost them) as well, as from *Sinnes*; so long as He was with them and the *holy Ghost*, not yet come on them; which is ment in part, by that *John. 17. 12.* compared with *18. 9.*

FIFT OBSERVATION.

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5. Obser-
Belevers.
should
renew their
Faith when
Troubles
doe assayle
them,

That Belevers should renew, & increase their Faith, when Troubles doe assayle them.

The *Disciples* being in *Trouble* are exhorted by *Christ*. to *Beleeve*; That is, to *renew their Faith*, & to make *progresse* in it; that must be its meaning, for they had already *beleeved in Him*, as well as in *God*; and yet he now exhorts them to *doe it*; that is to *renew*, & *increase it*: *Faith* is as a *sheild*, which though we have it by us, yet if we *doe not* take it up it secures us not; Therefore *Eph. 6. 16.* *taking the sheild of all*; it is spooke in the present tense to shew our continued *act of Faith* on every occasion; and *above all*; that is, above all the *peices of armour*, rather & better, not exercise, any then not this; if a man use his *sheild* though he should not use his *helmet*, or *breastplate*, he may be safe; *The Just live by Faith Habuc. 2. 4.* it is spooke of tymes of tryall, even as that whereby we live must be continually renewed, as our breathing, our eating &c. so must *our Faith* be *renewed in all troubles*. Therefore we find *David*, & *Paule*, in *their troubles*, still exercising, and putting forth *their faith*; they not onely had it but they used it at that time; which whē *David* did not he was neare a fall *Psal. 73. 2.* & had the *Disciples* at this time. *renewed their faith in Christ*, they had not bine so *troubled*: When *Peter* brought *Faith* with him, it bore him up upon the *Sea*, & when he began to sinke, it was because *his faith first suncke* *Math. 14. 28. to 32.* Of *little Faith*; That is, so little, as that it now works not: For so it is ment, as appears by comparing *Math. 3. 26.* with *Mar. 4. 40.* So also you must *increase your faith*: It is called *Faith to Faith* *Rom. 1. 17.* or from *Faith unto Faith* as *Psal. 84. 7.* they goe *out of strength, unto strenght*, or from company to company, over taking the former, as in

as in a journey; So must ye growe up out of a lesse unto a greater degree of Faith; Not onely upon new & farther Revelations, to have more Faith; But when the same Objects onely are before you, yet to grow stronger in the Acts of Faith, and that not onely in the Righteousnes of Christ, to Justification: as it is Gal. 3. 11. ment by the Apostle; But also, in the Person of Christ, and his Priviledges & Promises, unto the bearing up under all troubles: Wherefore the Apostle, refers this living by faith, which implies a Progresse (as we shall shew by & by) unto Afflictions Heb. 10. 38. (as it is ment chiefly in the Prophet, whence he quotes it) as well as he doth there, unto Justification: And this Progresse in faith, proved by that saying, (the Just shall live by faith) because what we live by, must have a continuance & progresse, if we grow up, that must continue & grow up: Therefore, 2. Thes. 1. 11. he prays for the fullfilling the Worke of faith; It is therefore to be labored, that it should be filled up, & added to, more & more; and by this meanes, is all the good pleasure of Gods goodnes fullfilled in us, and without the filling up of Faith, it cannot be filled up in us: That though there is inexpressible Freenes in God (which to expresse, he calls it good Pleasure, & Goodnes) Yet it is not fullfilled in us, but by the fullfilling of faith in us.

USE.

For Exhortatiō to Beleevers, Not to rest in having faith; But keepe this sound in your eares; Beleeve in God; Beleeve in Christ; use, and renew your Faith, exercise it; else Christ will count ye to have no Faith, Marke. 4. 40. It is the same, not to have, and not to use; And it is a signe your faith is little, if it worke not, as it is cleare by comparing Math. 8. 26. with Mark. 4. 40. Also increase your faith; by every Revelation, of Gods Righteousnes (as Christ, and His Righteousnes, are more clearely made knowne) our Faith unto Comfort, and Boldnes should Increase: Rom. 1. 17. By that clearer Revelation of Righteousnes; should their Faith goe on from degree to degrees higher; Heb. 10. 19. to 24. So, by every Sealing Ordinance; and Token of Favour; our Faith should Increase; unto Assurance; Judges. 13. 23. 2. Cron. 30. 21. 23. 26. And so by every Tryall, and Affliction, our Faith should growe; in that it is tryed; Iam. 1. 3. and Increaseth other Graces; Therefore it Selfe First Increaseth.

And we should Labor to Increase it; Because, when ever Troubles assaile us; our First Worke should be, to Increase our Faith; As they doe their Fortifications, when the Enemy approacheth: More strength

Use.

Exhortation.

To renew & exercise Faith.

is required, when Troubles assault, and all our strength is in *Beleeving*; *Iſa.* 30. 15. a quiet wayting on God; which, therefore must be increased: Therefore, the *Afflictions & Growth* of their Faith are conjoined; 2. *Theſ.* 1. 3. 4. Therefore the *Disciples*, being told what offences they must meete with, and *forgive injuries to their Brethren*; they pray for *Increase of Faith*, *Luke.* 17. 1. to 6. Because Faith, is to be *Increased*, when ever we enter Tryalls, & Troubles: Yea, and usually the latter Troubles, are strongest, as supposing more strength, (as *Dauids Were*, by his Sinne of *Adultery & Murder*, & *Numbring the People*, and the *Punishments* thereof, which were his last, & greatest:) Therefore Faith had need be *Increased*, which onely beares them.

Inforced
from the
Apostles
words,
Jude. 20 21

This *Exhortation*, I will onely presse in the *Apostles Words*: *Jude.* 20. 21. *Beloved, building up your selves on your most holy faith, praying in the holy Ghost; keepe your selves in the love of God, looking for the mercy of our Lord Christ, to Eternall Life:* The *Apostle* having provokt them to contend for the Faith against base opposits: whome he discribes, from *Vers.* 2. to 17. and exhorts them not to be discouraged or turned out of the way, by all their base courses *Vers.* 17. 18. whome he againe sets forth in their ougly colours; as a meanes to helpe *Beleevers* to doe this duty, inwithstanding: He exhorts them to proceed in the *Worke* of their Faith; and saith that their Faith is their *Foundation* (for that on which we build up is the *Foundation*) *Christ* is called the *Foundation*, *1. Cor.* 3. 11. and so are the *Prophets, & Apostles*, *Eph.* 2. 20. and heere Faith, is also so called; and nothing else that I can find, is so dignified: *Christ*, is the *Original, & Principal Foundation* of us; Yea, the onely *Foundation*, Properly, & Striktly; as the *Apostle* saith, none other then *He*, can be: But the *Apostles & Prophets*, are remotely, and ministerially outwardly called the *Foundation*: Because they first and onely revealed *Christ*; And Faith is the *Foundation*, but *Instrumentally* also, yet much more nearely, & intimately, then the *Apostles, & Prophets*, in that Faith, is the *immediate bond & Union* of us, unto *Christ*, the *Foundation*; *Col.* 2. 7. *Stablisht in the Faith*, is a being rooted, and built up in him: So that all our *Strength* is in our Faith, *Instrumentally*, as in *Christ*, *Originally*; yet not conveyed from *Christ*, to *Us*, but through our Faith: Therefore, if we would have any *Progresse*, it must be by our Faith, and as that goes forward the whole building goes forward.

Not onely at *first*, doe we build on our Faith, but all the *While* (as not onely doe we at *first*, but all the *While* build on *Christ*) Therefore, of all things, our Faith is of greatest Consequence, there is neither

ther Beginning, nor Progresse, can be without it: And this Faith is holy, yea, & most holy, no Grace is like it, not onely in that, beyond all others, it empties a man of himselfe, and settis up God (which is to be holy) but also because it onely, of all Graces, gives Union, & Communion with Christ, as an Head; in whome, & from him onely, is had full Holynesse (as ye have heard before) in that his Person is God. Therefore there is nothing so good, as Faith to labor about: which Labor upon our Faith, must be constant, and continued: Therefore he speaks in the present tense: (*building up*) And a Progresse in this Faith; will helpe us on to every thing else.

Faith the most holy Grace.

We shall be still able to pray in the holy Ghost, for so much the connection may implye (as well as that Prayer helps Faith as was before observed) and this Praying, strengthneth against Troubles; therefore it is annexed, as that which gives use & efficacy to the whole armour, Ep. 6. 1. 3. 18.

Growth in it, helpe to be still able to pray in the holy Ghost.

Also it will inable us, to keepe our selves in the Love of God; for it is Beleevers duty to keepe themselves in it; they may loose, though not the Everlasting Love of God; yet that actually manifestative delight of God in them, which ariseth from their obedience, as it did from Christ Joh. 10. 17. (who yet was loved with another love, on another ground) and so, Joh. 15. 10. out of which they may depart; But Progresse in Faith, helps them to keepe in this Love, because it keepe up the influence of Christs strength into them.

To keepe our selves in the love of God.

And it also inables them unto a continuall Looking for the Mercy of Christ unto eternall Life: which is a duty most profitable & comely for Beleevers: And Faith growing up, inables to, because it makes those things which cannot be seene, to be more, & more reall, & evident, and so to draw in the mind to a continued fixtnes on them, and expectation of them; as the clearer manifestations of glorious Objects doth; especially when it is with an assurance of interest, & propriety therein: Now then, Faith thus being, & Working, it must needs, greatly helpe to strengthen against assaults; For the more we are built up on the Foundation, the stronger we are: And the more we keepe our selves in the Love of God, looking for the Mercy of Eternall Life from Christ: The much more able shall we be to indure Trouble: Therefore, be we perswaded, as Troubles come, to exercise, and renew our Faith.

To a continuall looking for the mercy of Christ.

SIXTH OBSERVATION.

That now Christ is come, Beleevers should chiefly use spirituall & heavenly Considerations to strengthen their Spirits against Trouble.

Namely, such as are taken from Gods Electing Love; Christ his

6. Observe Now Christ is come to, use spiritual considerations to strengthen against Troubles.

Worke for us in Heaven; our Glory their to come &c. For, These Christ settis heere before his Disciples; not onely, as most proper for the present case in hand; but as now most comely & helpefull to Beleevers in all Troubles: Indeed before Christs comming, the Consolations were some outward Priviledges, or the comming of the Messias, or some general Promises of good things in this Gospel; but now we find the Apostles, in all their course, arming & comforting the Spirits of Beleevers, by These forenamed spiritual & heavenly Consolations.

Reasons.

FIRST REASON.

I.

Bec. now is
the season
of these
Comforts,

Because, *Now is the season of these Comforts*; former ages were not the season, wherefore though they were seene in the bloosome, & bud, and much desired; yet they might not be gathered, 1. *Pet. 1. 11. 12.* Wherefore, though they had some hints now and then, of them; Yet they were not so generally, nor so fully revealed, as now they be:

The *Revelation* of the *Glory*, is that which was reserved to our age; as the text saith: *The things reported to you, as well as the Glory it selfe Ep. 3. 5. 9. 10.* For now *Christ is come*, and hath made knowne *his Fathers bosome, & heart, and ascended heaven, and opened it to us. John. 3. 12. 13.* He first preacht the Gospel, in his owne flesh *Heb. 2. 3.* it was never before revealed: some shadowes or hints of it, were before, but it selfe, in *Its Clearnes & Glory* never was preacht till He began it, & since: Rather *Promises* of the Gospel: then the Gospel, was it which was before *Christ: Rom. 1. 1. 2.* For the Gospel implyes *tidings of things done*, and not to be done, and this was onely begun to be in act, when *Christ* came and preacht:

Therefore *Marke. 1. 14. 15.* he preacht the Gospel: and said *the tyme is fulfilled*: and because in *Christs Life*, all was not actually done; therefore he is said but to beginne it; & the *Apostles perfected the Gospel*, for they reported all to be actually done: So that this is the *season* of its *revelatiō.* and so the *tyme* of the *fruition & vision* of these *heavely things* *Mar. 1. 15.* is at hand; This therefore is their *season*; as former Ages were the season of the *Tipes & Promises* of them: These are the *better things*, reserved for us of this last age of the World, *Heb. 11. 39. 40.* Now every thing is most fitly used, in its season, it is most comely, and most effectuall then: There is a kind of absurditye in unseasonablenes.

2.

Bec. the life
of Christi-

SECOND REASON.

Because, *The life of Christianity is in these*: Not onely as it is distinguishing

anity is in these,

distinguisht from that Life which was in Innocency, through the Covenant of Workes, from which, this differs *specifically*, and more then the Sunne from a Candle, both which though light and fire, yet greatly differs:

But also, as it is distinguisht from that *Life* by *Faith*, which was *before Christ*; From which, this differs *gradually*, as Infancy, and Child-hood from Full age: *Gal. 4. 1. 2. 3. 4.* Wherefore it obtaines another Name, (as a Child is called a Man) and is called *Christianity*, which it never was before *Christ*: *Acts. 11. 26.* And its Name shewes its Nature: It consists in such *Revelations of Christ* by *Faith* apprehended: As were not at all, in Innocency, nor in any such measures, before *Christ* came: *Gall. 3. 23.*

The sight of *Christs Glory*, and our *Union, & Communion* with him: This is the *Christian Life*: By *Faith* to see the Things that are *Invisible*; Is the *Life*: *Heb. 10. 38.* Live by *Faith*: Which *Faith* is described *Heb. 11. 1.* Which though it also reveale things which once by reason might be seene; as the *Creation Verse. 3.* Yet, it also (and that which it chiefly aimes at;) reveales what never was or could be seene in Innocency, by Reason: As *Gods Electing Love in Christ, Heavens Glory, Our Perticipation of all Grace, & Glory from Christ*, by *Union with him*: And on these Considerations to Love, Obey, be Patient &c. This is the *Life of a Christian*; *2. Corrinth. 3. 18.* Seeing by *Faith & a Divine Revelation*, *Christs Glory*, and be turned into it, is made the Summe of all *Christianity*: *Gal. 2. 20.* *Christ* lives in him; And he lives by *Faith in Him*: So, *Ephes. 1. 17. 18. 19.* Increase of Life is all put in the apprehensions by *Faith* of *Revelations of Christ*, & the *Glory with him*: and so *Eph. 3. 16. 20.*

Now the *Life of Christianity*, lying in this: The *Consolations* fetcht hence, must needs be most effectual, and most lively, and most proper, as humane *Consolations* are most proper to a Man: These breed the *best Spirits*, in that they carry the *best Spirits with them*; even the *Life it Selfe*.

USE.

Use.

To Blame
For not using. And

Exhort.

To use more these Antidotes.

Wherefore *Beleevers*, are to be *Blamed*, for not *Using*; And to be *Exhorted* to *Use more*, These kind of Antidotes, and *Cor-dials*:

These are the proper *Phisick* of this *State* of the *Gospel*; *Christ* hath come, and opened to us *His Fathers Bosome*, and shall not we study and beare up our selves by them?

1. Pet. 1. 10.
explained.

The *Prophets* who did but fore see, & fore-heare them, were so much taken with them, as that they exceedingly labored to pry into them 1. Pet. 1. 10. 11. The Words are significant; *enquired, searched*; intimating both great desire, and labor to find out; the one Word *ἐρευνᾶν* signifying a seeking out by inquiry or question, persuing by Questions, till it is fully found out: And the other Word *ἐξεδυνάσαι*, implying an exact seeking, as for hid things, untill one hath every hint, or doite; 1. Cor. 2 10. both which implye the utmost exactnes in seeking: And the *Glory they sought to find*; is in the greeke *Vers. 1 1. latter end*, expressed in the plural number; emphatically shewing its transcendency; *Tea, & the Angels desire to looke into these things Vers. 1 2. latter end* *καταβύθου* by bowing downe to pry in, an industrious, and most heedfull pryeing alludeing as it is thought to the *Cherubs* about the *Arke*; who bowed or turned their Heads & Faces to the *Arke*, which signified *Christ*: Now we have them spread open before us, *Can. 5. 1.* and seldome cast our eyes on them, to comfort us by them: I appeale, *In Gods Name* before Whome we now are, Who knowes all your course; When did you, fetch in Comforts againsts Your Feares, & Troubles, by revolving these heavenly & spiritual Treasures of Yours? But have ye not still, by some other way sought to beare up your Spirits? What ingratitude? yea what folly, is this? These Heavenly Consolations, are more General, & more Strong, Comforts then any, ye can take in.

These heavenly Consolations, are more general, & more strong Comforts then any.

1. More General, For they containe all Comforts.

First, They are more General; For they conteine All Comforts, where-as other Consolations, carry in them but some perticular Comfort; and serve against but some perticular Affliction; But These equally helpe against All Troubles; and so are much better; as the *Paraselsian Phisick*, or that which repaires & strengthens whole Nature; and repells all Weakenes, is beyond your other Phisick, which topically is applied onely to some perticular part, for some perticular disease: And as They are more General; So.

2. More Strong, For they comfort in every perticular.

Secondly, They are more Strong Comforts, then any: though they serve all turnes, yet they doe comfort in every perticular; much more full & through, then others, which reach onely to the perticular: As the *Light & Heate of the Sunne*; though it serve every Creature in the World, yet it better serves any perticular, then a Candle doth; *Psal. 4. 7.* The Light of Gods Countenance, puts more Gladnes in; then a boundance of any worldly thing; For these Comforts are Spiritual & Immortal, and so reach the Spirit, as it is in it selfe; other Comforts, onely refresh in such a case, and as the Spirit is in & by the Body subjected to such

Being immortal: So reaching the Spirit.

such or such a state, & indeed therefore never soake into the intimacy of the Spirit, solidly to comfort that; they sprinkle Comforts about the Heart, but never put Gladnes into the Heart; there is noe suiteablenes twixt them & the Soule: But These heavenly spiritual Comforts, are suited to the Spirit reach it to the full; therefore doe most strongly refresh it. Also these spirituall Comforts, are so vast, & great, that they take up & fill the Soule; all other Comforts are to small for the Soules great Capacity; but these fill every corner of the Heart: Also these Comforts, doe present to the Soule such great Glories & Happynesses, as hir owne; as that they greaten the Soule: For, such as are the Objects with which the Spirit converseth, such is the Spirit: Therefore Kings have high & great Spirits, because they looke on great & singular things, as their owne, Wherefore the Soule looking on these heavenly Things, it raiseth the Spirit, so that it becomes to bigg & highe, for troubles from below, to bring under; whereas all other Comforts being but from things of the Earth, are below the Spirit, and may enfeeble & abase it, but cannot greaten or strengthen it: Yea, and these heavenly, spiritual Comforts, are the Comforts which spring from the cheifest Good; from the Perfection, End, Issue of all: There fore are much Stronger then other Comforts, which are but the refreshment of the Way to our End.

Filling the Soule.

Presenting great Glories & Happynesses.

And as These heavenly Comforts are more strong: So they are more strengthening, & nourishing to the new Creature in us, then any other Consolations; These, (as ye have heard) carry the very Life of Christianity in them; and therefore must most of all revive & cherrish the Inner Man; These at first bred, therefore doe best feede & nourish, the new Creature; as was said before in another case; ordinary phisick, removes the cause of a disease, and so the sicknes; but no way repaires or strengthens Nature, but the Paraselsian Phisick, cures by reparing and strengthening Nature: And to doe these Consolations, helpe the Soule against Troubles, by strengthening the Inner Man: The best Christian may observe, that the new Creature in them, is never so much renewed, as by the meditation on these heavenly & spirituall Considerations.

Strengthening & nourishing the new Creature.

Wherefore I beseech you resolve it, and hold to it, to use more these kinds of Cordials when your Spirits droope in any Trouble: Why should ye rather choose to drinke downe the extracts of Earth, then of Heaven? of the Creature, then of God & Christ? Oh doe not so; but labor to know, & understand these kinds of Consolations, and to acquaint your selves better with them, and to make them more familiar with your spirits; and to growe into more assured perswasion of your

The Use further pressed.

of your interest in them; Which that ye may doe, ye must both obtaine the *holy Ghost*, to reveale them to you (for *he onely knowes them*, as a *mans spirit*, doth the things of a man: 1. Cor. 2. 10. 11. and ye must use that *Faith*, which is the *evidence of things not seene*: Heb. 11. 1. which *Faith* helps your Soule, as the prospective glasse helps the eye, to see these heavenly things, which else are so far off, that the Soule cannot perceive them; and this *act of Faith*, which makes these heavenly things evident to you, will draw in your Soule unto an appropriation, and application of them.

A mistake,
about Faith
in heavenly
Comfortes,
Cleared.

It is a mistake to thinke, we may see them by *true Faith*, and not applye them to our selves; or that we first applye them, and after that see them; No, No, the *evidencing of them* by *true faith spirituall*, will draw in the Soule to *applye them*; Every Man, & Creature on whome the Sunne shines, takes in the blessing of his influence, for his share, as pertaining to him; The *Apostle* describes that *Faith* which *applyes*, & *justifies*, of which, he gives many instances, throughout the 11. Chap. to the *Hebrewes*; he describes that *very Faith*, to be an *evidence of these things*; Because, where there is such a *seeing these things*, the Heart is brought to *embrace*, and *applye them*; therefore he joynes, the *evidencing these things*, & *hope* together; because this evidencing them will bring forth *hope*: and *Vers. 13.* the *seeing them*, and the being *perswaded of them*, and *embracing*, or *saluteing them as their owne*; are conjoyned, for they ever goe together: because indeed; the *holy Ghost* never reveales them *spirituall*, and as they are, to any, but to them, who have bine chosen to them, and shall have a propriety in them: Yea, it is the same *Grace*, of *true holy Faith*, that makes them *evident*, and shewes them to us; and that *applies them to justification*; though it be a diverse act of the same *Grace of Faith*: yet it is the same *Grace*; For, what *Faith* can the *Apostle* describe Heb. 11. 1. but that *Faith* of which he speaks before Chap 10. 38. by which the *just live*; and that which he exemplifies throughout the 11. Chap. both which are *justifying Faith*; Therefore it must be; that the *Faith* which *justifies*, & *Sanctifies*; doth shew evidently spirituall things to us, though by a severall & distinct act from that by which it *justifies*: Therefore, being the same *Grace*; when it hath shewed us *spirituall things*, it will goe on to draw us to *applye them to our selves*; Wherefore, get, & exercise that act of *Faith* which makes ye see evidently heavenly Things; and this will make ye *applye them*, and draw Comfort from them.

Now in this *Worke*; it is the *Gospel*; which sets the *Objects*, or the heavenly

heavenly Things before us: Then the holy Ghost his Worke; in convincing, or perswading of the reallity of those Things to our Understandings; Is as the Light which shines on these Objects, and makes them visible: And Faith; by His Conviction or Perswasion, is as the prospective glasse, which inables our understandings, to perceive the reallity of them, which else it could not: Wherefore with this Light of the holy Ghost, and this prospective Glasse of Faith; with your Spirits & Understandings; view in the Gospel againe & againe, the Things of Heaven, & of Christ; and thence fetch Comfort in every Distresse.

Now to the end, ye may be helpt to doe thus: I shall in the following Observations open to you divers Things about Heaven, and our Glory there; which Christ revealed to His Disciples, in this Text: By doing of which: I shall sett the Things before you: Which are able abundantly to Comfort your Hearts; But they will be as glorious sights in darkenes, to them that cannot see; except ye obtaine the holy Ghost, to shine on them, as the Sunne, on Colours: And gett that Act of Faith, which is the Evidence of Things not seene, to lift up, or inable your Soules Eye, the Understanding, to looke on them: Which Favour I desire the Lord to afford you: And so I proceed.

THE Description of HEAVEN, And the heavenly Condition of true BELIEVERS at the last: CHRIST Revealeth in this TEXT: Reade the Epistle.
Thus.

FIRST, It is Described by the Place it selfe; Heaven, is an House, so called in opposition to a Tent or Tabernacle, to shew its Stability, and the Stability of their State who live in it: Wherefore, it is said to have Foundations Heb. 11. 9. more then one, many, and yet one gives Stability: And, 1. Pet. 1. 4. It is said to be Incorruptible, Undeified, that fadeth not away: This Stability is for Ever, and without all Change: As appeares both by the Time in which it was Created; In the Beginning: Gen. 1. 1. That is, in the First of all Time, and of all Creatures: Now all that God first made, He made Immortall, as the Angels, & Chaos & these Heavens: As also, by the Manner of Gods making it, for he did not extract it out of other things, as he did all visible things, in this World, he made & drew them out of the Chaos: But he put them forth immediately from himselfe, as he did the Chaos, the Angels, & Mans Soule: Now all that God Immediately puts forth, & makes of Nothing, is Immortall: Whereas, all other things retorne unto their first Principles.

SECONDLY, It is Described by *Its Relation to God*; It is *Gods House* so called, Both because *He made it*: Heb. 11. 16. As also, because, *He dwels in it*; That is, in it, he puts forth *His cheifst Glory*, (as a Prince doth in his Pallace, where he dwels, much more then in a Tent, or ether part of his Kingdome) So that *Its Glory*, must be as much above any of this Worldly kingdoms; As *Gods utmost Power, Majesty, Wisdom, Riches*, which he can put forth, are above mans.

THIRDLY. It is Discribed, by *Its speciall Appropriation*, to the *First Person in Trinity*, the *Father*: It is *God the Fathers House*; Both because he made it; For Creation being the first Worke done on the Creature, is *specially appropriated* to the *First Person the Father*; Also, because it is to be *His*: The *Sonnes* and *holy Ghosts* being in this World and resigned at the last day, that *God the Father* may be *All in All*; (as He is First in the Motions about the Creature) 1. Cor. 15. 28. The *Fathers People*; That is, the *Elect* are to dwell there, and *His Love in Election* to be shewed forth there: Therefore it is called *The Fathers*; Math. 13. 43, though yet the *Sonne & holy Ghost* are included in it.

FOURTHLY, It is Discribed, by *Its speciall Relation to Christ*, though it be *God the Fathers House*, yet *He is Christs Father*, and so it is *Christ his Inheritance*, and *Beleevers Inheritance*; As 1. Pet. 1. 4. in that, *They be One with Christ, Sonnes, & Heires*; Insomuch that these *Disciples*, had they loved him as they should, would be glad of his departure, since he went but to his *Father*; John. 14. 28.

FIFTHLY, It is Discribed, by *Its Capeableness of Them*, and so of *All Beleevers* (for *He speakes* to these Eleaven in the Names of *All*, as ye heard before) there are in it *many Mansions*: It were noe Comfort, to heare of its Excellency, if it could not receive us, though *God* dwel there, yet the Creature also may; For *He* is now *Emmanuel*, *God with Us*: And many, not a few, (though Comparatively they be a *Little Flocke* Luke, 12. 32.) and many for some, not for all, and that a sett number, for it is *Prepared for Beleevers*, Heb. 11. 16. Therefore for so many as shall *beleeve*, and for no more: Now these their dwelling places are called *Mansions*, to expresse their abode in them, they be *Sonnes with Christ*, and shall abide in that *House* for Ever:

Now the *Truth* of all this Description of *Heaven*, is ratified by an *Argument* taken from *Himselfe* (If it were not so I would have told you) *He* was their *Freind*, came from *Heaven* to *Reveale its Secrets*, *He* is the *faithfull & true Witnes*, therefore could not, but deale truely with thē.

Further, *Heaven* is Discribed in reference to *Beleevers*; By the
Meanes

Means of their accessse & enterance into it, which is Christ: Who First, Prepares a Place for them their; The Father prepares it: Math. 25. 34. Both by a Free choosing them to it, and their perticular Portion or Place in it, before the World began: As also, by Creating it for them from the Foundation of the World: But Christ prepares it; By Meriting, & Bringing about their Fruition of it: Both by Removing Impediments: And Purchasing the Fathers Favour.

Now, *Christ prepares a Place; By Going; (I goe to prepare a Place) He came from Heaven to prepare a Place in Heaven; by His humiliation And then He went from Earth; To prepare a Place: Both by His dying To satisfie Justice for Sinne; and to ratifie the Promises: (Heb. 9. 15. to the end) And by His rising from Death, in that if He had bin held under Death, He had not bin quitt from our imputed guilt, nor could we have bin, nor had he lived to bring us to Heaven; 1. Cor. 15. 14. 17. Rom. 4. 25. & 5. 10. Heb. 7. 25. Also by his Ascension, in that he thereby opened heaven doore, which was before shut Heb. 9. 8. 12. & dispended gifts to gather the Elect. Eph. 4. 8. 11. 12. Also by his Session at Gods right Hand; where he pleads his Merits, which is called his making Intercession for us; Rom. 8. 34. and thence sends downe the holy Ghost to doe all in us, that is requisite to our meetenes for that place: And administers the World for our good: And possesseth the Heaven in our Name, and as our Head & Roote: So that Christ as a Meritorious cause, an Exemplary cause, and an Efficient cause, prepares a Place in Heaven for Beleevers by his going: And this is further.*

Secondly, *Amplified by his Consumation of this his Preparation: As he prepares a Place for them; So he will bring them into that Place: Which that he may doe, being now gone, he must come againe: Christ will come from Heaven, to fetch Beleevers unto Heaven; he will not send for them, but come for them; which makes their accessse to Heaven the more glorious, in that they shall be fetcht thither by Christ; Which is done, both in regard of Himselfe, that he may have the Glory of judging the World, both Beleevers, and Unbeleevers; And in regard of them, because they are his body & spouse; and he will come to them therefore to marry them, and joyne them to Himselfe; this is another discription of Heaven, by the manner of their Enterance into it, Even by Christ his glorious Comming from Heaven, to fetch them thither.*

LASTLY, *He further Amplifies it, by a Discription of the heavenly Place, by Its Communion With Him; They shall be taken to him,*

to be *one with him*, as the Body with the Head, the Spouse with the Husband, and they shall be *where he is*; That is, in the same *Place, State, & Condition*; Heavenly happiness, is a being *one with Christ*, and in *his place, & state*; *John. 12. 26.* Thus these Words are a *Description of Heaven*, and the *heavenly Condition of true Beleevers*: And shew us, That *Christ is the Way, Truth, & Life*, as *John. 14. 6.* [*The Way,*] For by *Him* they come, [*The Truth,*] For if every thing were not so, *He* would tell it; [*The Life,*] Not onely as a *Meritorious Cause*; But as the *Roote: Heavens Life, is in Him: Col. 3. 3. 4.* A being taken to *Him*, and with *Him*.

SEVENTH OBSERVATION.

That Beleevers Glory in Heaven, is a Fellowship in the Fathers Glory.
It is a dwelling in *his House*, and so a sharing in that *Glory*, which the *Father* there hath, arising to *Himselfe*; There is great *Question* about *desires of Salvation*, and not *Gods Glory*; But the *Truth* is, *Salvation* is the *Fruition of Gods Glory*; a being *in*, and so partaking of the *Glory of Gods house*, as they are partakers of the *Divine Nature*, So of *His Glory*; That is *Their Salvation*; And it being the *End* of all things, it is the *Fathers glory*, who is the *Beginning* of all things.

EIGHT OBSERVATION.

That Gods Glory in Heaven which Beleevers partake off; Is a Created Glory: Or a Glory which ariseth from Creatures to God, and had a beginning.

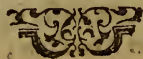
For it is the *Glory which He hath*, since he made him an *House*, and dwelt in a *Place*; And so it is neerer to the capacity of *Creatures*; Whereas the *Glory that is in*, and of *Himselfe*, and *Eternall*; Is *Incomprehensible, & Incommunicable*.

NINTH OBSERVATION.

That Beleevers Glory in Heaven, Is in a Communiõ & Uniõ together.
Many together, dwell in one *House*; It is a being *One*, as *God & Christ* are *One*; *John. 17. 22.* as the *Glory of this World*, and so of *Mans body* is in the union & compact of many parts together: It is also a being with *Christ*, (as is exprest in the *Text*, and hath bin shewed before) And it is a being with *God* also,

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REASON.

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USE.

For *Information*, Not onely to care to sett our *Affections* on lawfull things; But
to care not to exceed. *ibid*.

FOURTH OBSERVATION.

That *Beleevers* hearts are prone to be too much, & sinfully troubled, with the
approach of *Afflictions*. 62.

REASONS.

First, Because *Troubles* doe crosse the workings, of our sinfull *selfe-Love*. *ibid*.

Secondly, Bec. *Troubles*, doe estrange us from this *World*. *ibid*.

Thirdly, Bec. *Troubles*, are contrary to a good principle within us. *ibid*.

Fourthly, Bec. *Selfe flattery*, promise the *Contrary*. 63.

USE.

For *Exhortation*, 1. To take paines, about fitting our selves for *Troubles*. *ibi*.

2. In *Troubles*, to looke out for helpe to beare. *ibid*.

FIFT OBSERVATION.

That *Beleevers* should renew & increase Faith, when *Troubles* doth asayle. 64.

USE.

For *Exhortation*, To Renew, Increase, and Exercise Faith. 65. 66.

SIXT OBSERVATION.

Now *Christ* is come, to use *Spirituall Considerations* to strength against troubles. 67.

REASONS.

1. Bec. Now is the *Season*. 2. Bec. the *Life of Christianity* is in these. 68.

USE.

To Blame for not using, And Exhort to use more these *Cordials*. 69. 70. 71. 72.

The Description of *Heaven* &c. with Three Observations, 73. 74. 75. 76.

A SHORT
DECLARATION
OF THE *Westminster*
Assembly of Divines,

By way of Detestation of this
Abominable and Blasphemous
OPINION,

*That God is, and hath an hand in, and
is the Author of the Sinfulnesses of his
People;*

Mentioned in a Book Intituled,
Comfort for Believers, about their
Sins and Troubles.

Together with the Orders of both Houses of Parlia-
ment for the Burning of the said Book by the hand of
the common Hangman.

LONDON:

Printed by Iohn Field for Ralph Smith, at the
Signe of the Bible in Cornhill, neer the Royall
Exchange, July 25. 1645.

Die Sabbathi, 12°. Julii, 1645.

Complaint being this day made to the Lords in Parliament by the Assembly of Divines, That a certain blasphemous and Hereticall Book, Intituled, *Comfort for Believers, about their Sins and Troubles*, is printed and published, being written by *John Archer*, Mr. of *Arts*, sometime Preacher at *All-Hallowes Lumbardstreet London*, deceased; which unlesse suppressed, will prove very mischievous and Derogatory to this Church and State; Their Lordships much abhorring the said Blasphemies, do award and adjudge:

1. That the said Book shall be burnt by the hand of the Common-Hangman, in the new Pallace *Westminster*, in the midst of *Cheapside*, and in the middle of *Smithfield*, in the County of *Middlesex*, withall convenient speed.

2. That the Printer shall be found out, who is to declare to this house by what Authority, and by whose direction he printed and published the said Book.

3. That all the said Books shall be called in, and no more to be sold, upon the Displeasure of this House; And that all such who have any of the said Books in their hands, as well private persons as Book-sellers, shall bring them unto the Sheriffs of *London* or one of them, as they will answer the contrary at their perils unto this House.

4. That the Assembly of Divines are desired to draw up a Detestation of the said Book, which is publicly to be read by an Officer at the burning thereof; And that some of the said Assembly be present at the same time.

*Jo: Brown Cleric.
Parliamentorum.*

Die Lunæ, 14. Julii, 1645.

Ordered by the Commons assembled in Parliament, That a Book Intituled, *Comfort for Believers about their Sins and Troubles*, shall be forthwith publicquely burnt by the hand of the common Hang-man; Some of them in the Pallace-yard, and other some in Cheapside, Smithfield, *Pauls Church-yard*, and the Exchange: And that the Master and Wardens of the Company of Stationers, and every other person in whose hands any of them do now remain, do deliver the same to the Sheriffs of *London and Middlesex*, who are hereby required to see this Order put in due execution.

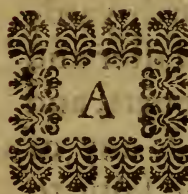
H: Elsynge, Cler. Parl. D. Com.

Ordered, &c. That the Assembly of Divines do appoint some of their Members to be present at the burning of these *Books*, and to declare to the people, the Abominableness of it; and if there be cause, to vindicate the Author.

H: Elsynge, Cler. Parl. D. Com.

A short Declaration of the Assembly
OF
DIVINES,

Agreed upon *Nemine contradicente.*

S it hath pleased the Honourable Houses of Parliament, out of their pious care for preserving Religion pure, from the leaven of pernicious and Blasphemous Doctrine, to Order the burning of this most scandalous Book; so have they further appointed us to declare the abominableness thereof unto the people. And we doubt not but every good Christian, as soon as he shall hear the scope and contents of it, will, together with us, detest the horrid Blasphemie therein asserted; and acknowledge the godly zeal, wisdom, and justice of Authority, in Commanding it, as an execrable thing to be taken away, that it may not remain amongst us, to provoke Gods wrath, and to produce such perillous and pernicious fruits, whereby the souls of many may be corrupted to their everlasting destruction.

For whereas, that most vile and Blasphemous Assertion, whereby God is avowed to be the Author of sin, hath hitherto by the generall consent of Christian Teachers and writers, both Ancient, and Modern, and these as well Papists as Protestants, been not disclaimed only, but even detested and abhorred: yet

in this book it is, not closely intimated, or occasionally hinted, or in considerably and through inadvertency stumbled upon, but openly, in expresse termes, and in a very foul manner propounded, maintained, and purposely at large prosecuted, to wit,

a. That God is, and hath an hand in, and is the Author of the sinfulnesses of his people. d. Pag. 37.

b. That he is the Author, not of those actions alone, in and with which sin is, but of the very Pravity, Ataxy, Anomy, Irregularity and sinfulness it self which is in them. b. Pag. 36.

c. That God hath more hand in mens sinfulnesses, then they themselves. c. Pag. 37.

d. That the Creatures sin doth produce the greatest good, either in Gods glory, or in the creatures happiness, as the next cause thereof, and that all that good is onely brought about by sin. d. Pag. 38, 39.

e. That it is as Incongruous and Inconvenient to make God the Author of the Afflictions of the creature, as of the sins. e. Pag. 39.

f. That by sins Believers are as much nurtured and fitted for Heaven as by any thing else. f. Pag. 48.

g. That God fits Believers for service in this world, by leading them into sins. g. Pag. 48.

h. That no course is so full, to remove or prevent sinfull or pernicious troubles for sin, as this looking on God the Author of it, and the good which he bring h. Pag. 52.

brings about by it; which, because it is rarely done by Believers, and indeed hardly known, he therefore professeth to have enlarged himself upon it.

In these and many other like terms hath he set forth this blasphemous Doctrine.

And further, hee condemneth our Orthodox Writers, for that they have only granted,

i. Pag. 36,
37

i. That God is willing sin should be, and that he permits it, and orders circumstances about its production, and over-rules it, and hath an hand in, and is the Author of the physicall or morall act, in and with which sin is, saying that they have herein erred on the other hand, and made sin more of the Creature, and it self, and lesse from God then it is.

Besides, the main scope of the Book is to persuade men,

k. Pag. 4.

k. Not to be oppressed or perplexed in heart, for any thing whatsoever befalls them either in sin or affliction: As if our Saviour when he saith, *Let not your hearts be troubled* (for that is the ground upon which he builds) had intended to dehort his Disciples from being troubled for their sins.

Very great is both the danger and scandall which would from so detestable a Position as this arise, if it should be suffered without controule to be published and dispersed abroad, especially in such a time as this, when on the one hand multitudes make use of the precious name of Liberty for a cloak of naughtinesse, and of admitting, and professing many perverse and corrupt opinions, exceeding injurious to the Gospel of Christ,

Christ, and to the power of godlinesse : and on the other hand, many watch for our halting, and glory in nothing more against us, then in those advantages which the weaknesse and instability of such as are carried about with every winde of Doctrine, and are not settled and rooted in the truth, doth most unhappily minister unto them, to the unspeakable prejudice of the Church of Christ, and obstructing of that blessed Reformation, which is by all good men so earnestly desired.

Exceeding dangerous it is unto the souls of men, both as a means to instill into them blasphemous and impure conceits of the Majesty of our most holy God, as also by working them to a slighting, and disregarding of sin, and consequently letting loose the reins to all corrupt and licentious living (for by how much the lesse the trouble is after sin committed, by so much the greater usually is the boldnesse in the Committing of it)

And the scandall hence arising is every whit as great, both in regard of the offence, which is thereby given unto the Reformed Churches, who in their publick Confessions, make Satan, and man himself the only causes or Authors of sin, and some of them do in those their Confessions by name damne this wicked Position : And also in regard of the great advantage which it giveth to our Common adversaries the Papists, who have hitherto only calumniously charged the Doctrine of the Reformed Churches with so odious a crime (in the mean time confessing that we do in words deny it as well as they themselves) whereas now should this book be tolerated, they might justly insult over us, and publish to the world, that now in
the

the Church of England it was openly, and impunely maintained, That God is the Author of sin, Then which there is not any one point, whereby they labour in their Sermons and popular Orations, to cast a greater *Odium* (though most injuriously) upon the Reformed Churches.

And albeit the person mentioned to be the Author of this Book hath been of good estimation, for Learning and piety; yet since it hath so deeply wounded the honour and truth of God, We ought not at all to be by any such just consideration withheld, from declaring our just detestation of so odious a Book: for if any man, yea if an Angel from Heaven Preach any thing contrary to the Gospel of Christ, the Apostle is not afraid to pronounce him accursed: And indeed it is a very dangerous thing (and so much the more dangerous, by how much the more ordinary and usuall) to take up new and corrupt opinions upon trust, only on this inducement, a perswasion which we have of the sanctity of those persons, who are the Authors of them; for we ought to try the spirits whether they be of God, and to search the Scriptures, whether the things taught us be so or no; and having tried all things, to hold fast that which is good, and upon no pretence whatsoever to depart from the form of sound words in the Scriptures delivered unto us, or for the reverence or estimation of any mans person to entertain any such opinions as do in the very words of them asperse the honour and holiness of God, and are by all the Churches of Christ rejected. And therefore most justly hath Authority appointed execution in this manner to be done upon this Book.

Henry Robrough, Scriba.
Adoniram Byfield, Scriba.

July 17. 1645.

